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Church and State: being an Enquiry into the Origin, Nature, and Extent of ecclesiastical and civil Authority, with reference to the British Constitution. By Francis Plowden, L. C. D. 4to. 11. 15. Robins. 1795.

AMONG the questions which have at various times agitated mankind, none have been pursued with greater warmth or produced greater animosities than that on the bounds of ecclesiastical and civil authority. The disputants on each side have been too often silenced by force rather than argument; and even in this age which assumes to itself the title of *enlightened*, we are fearful that it is not likely to meet with cool dispassionate inquiry. The work before us is well calculated to place the question in a proper light: it comes from a quarter equally opposite to the contending parties, which in this kingdom have manifested a disposition little likely to be imprest by the reasoning of each other: and if the members of the established church, and the dissenters, are too much blinded by their respective prejudices, these may perhaps be removed, by observing in what manner the balance is held between them by a constitutional catholic.

We have said that the writer is a *constitutional catholic*, or perhaps we might have described him by the title of catholic Whig; and from his character, which stands high in the estimation of the public from several of his late works, we could not but expect from him, on this and every other subject which he might choose to investigate, a considerable degree of useful information. We have not been disappointed in our expectations: yet we are well aware of the difficulty of forming a true estimate on various subjects necessarily connected with the main object of the work. The oath lately introduced into our legislature, by way of removing part of the persecution to which the catholics in this country have been exposed, has almost made a schism in that body,—one party, supposed to be too much attached to the court of Rome, being called transalpines,—the others, thought to be less dependent on the see of Rome than becomes a consistent catholic, being named cispalpines. Our author appears to be

C. R. N. A.R.E. (XV.) October, 1795. K a cispal-

a cisalpine ; to the transalpine, therefore, he is in danger of seeming to impugn the main points of the catholic faith. But let the transalpine examine with what scrupulous attention the subjects, in which they agree together, but differ from their Christian neighbours, are investigated : and from thence if he does not form a more favourable opinion of cisalpine notions, he will necessarily conclude that the error must arise from the difficulty of the subject, not from a want of zeal or study in the inquirer. The member of the church of England may be averse to the notions found in this work on the alliance between church and state ; yet he will find himself under some obligation to the writer, for explaining the nature of the king's supremacy in a manner more consistent with the state of the hierarchy, than is to be found among the generality of protestant writers. The dissenter must necessarily look with a jealous eye at first sight on the doctrine of an infallible church ; yet he will be pleased with the reprobation of several of Paley's modes to justify subscription to the thirty-nine articles. Thus the different sects, according to their different views, will speak well or ill of the work before us : but it is our part to set all prejudices aside, and, if possible, to be for the time neither cisalpine, transalpine, churchman, nor dissenter.

That our readers may form a better opinion for themselves, we shall first give an analysis of the work, and then select some striking passages, and lastly, note down the chief opinions by which it is distinguished.

The work is divided into three books,—the first being on the nature of civil authority, the second on spiritual authority, and the third on the civil establishment of the episcopalian protestant religion in this country.

After a short introduction, the first part opens with a discussion of the delicate question on the choice of religion ; and it is asserted, that every man, as far as the state is concerned, has a right to choose what religion he pleases. By not attending to the words 'as far as the state is concerned,' some have understood an indiscriminate right of choosing a religion at random ; which is contrary, not only to the author's expressed opinion, but to every notion of revelation. Though free from civil restraint in the choice of religion, man is still bound by duty to his God to follow that mode of worship, which 'in the sincerity of his heart he thinks his creator requires of him.'

We come now to examine the question of authority or 'the right capable of being vested in one or more human beings of commanding and enforcing the obedience of their fellow creatures.' From the necessity of subordination in society, this right is affirmed to be equal with society itself : the necessity of

society is inferred from the nature of man, which proceeded from God; and consequently the necessity of that authority constituting government among men, commonly called civil or human, proceeded from God. For sake of brevity, it is assumed, that God descended upon earth to establish a particular form of government, which is to last one and the same to the end of time; consequently civil and spiritual authority proceeded both from God, and man is equally bound to obey them both. The temporal authority began at the creation; the spiritual authority, to which Christians are bound to submit, began when Christ came upon earth to establish the law of grace.

By asserting that human authority originated with God, the writer is in danger of being confounded with those who have asserted that kings reign by right divine: but in treating farther on this subject, he distinguishes between the necessity of sovereign authority vested in society, and the men who possess the executive government of a state. With respect to the latter, (except in a few instances only where God has interfered) society is left to itself to choose what form of government it pleases; and an individual is not conscientiously bound to submit to any particular society any longer than he actually resides within the limits of the state. In consequence of these principles, we are necessarily brought to this conclusion, 'that the sovereignty of all human civil or temporal power or authority is immediately derived from, and constantly and unalienably resides in the people of each separate community.'

"Since people cannot act in a body, they must delegate their authority to some one person or persons; and in whatever manner this authority is delegated, an obligation to obedience equally arises. An absolute monarch has an equal right to obedience with a republican senate: and if it might be urged, that confusion must arise from this power of choosing, vested in a society, it is removed by the duty of each individual to submit to the decisions of a majority. The right, and the prudent use of a right, are different things. As might naturally be expected, the English nation is said to have acted most prudently; 'for, that government is the most perfect, which is the most efficient in executing its commands and injunctions, the most impervious to wanton change, and the most remote from subversion and dissolution.' To a government like ours, the doctrine of passive obedience and non-resistance to the king cannot be applied, and it can subsist only in those forms most calculated to produce anarchy."

The form of government being settled, the nature of temporal laws comes next into consideration; and here an affe-

tion in the *Jura Anglorum* is resolutely maintained against the opposite tenets of a theological antagonist. In that publication our author had said, that 'the supreme or sovereign temporal or human power has an unlimited right to prescribe to its subjects what regulations it pleases concerning all things that are not contrary to the law of God and reason, or what is commonly called *malum in se*.' and this opinion is established here both by argument and the authority of civilians and fathers of the church.

If we allow the above position, the subject of the next chapter, in which the right of a society to give a civil establishment to religion is well discussed, will more easily be understood; but dissenters and catholics will each find fault with the establishment of any religion but their own, since the others, they would contend, contain this *malum in se*. But by the civil establishment of a religion, it is not to be supposed that the legislature determines on the truth or falsehood of others; it enacts what is best for the majority, and does not pretend to interfere with the internal dictates of conscience in the dissentients. The latter are bound by the law of God to pursue the religion which they think the best, and not to resist the laws giving a civil establishment to any other form. In England the legislature is bound to give a civil establishment to the church of England, for it is the religion of the majority; but a test law is equally impolitic and unjustifiable: and yet, in maintaining this sentiment, the author treads on hazardous ground, when he allows to the sovereign civil power the right, for the sake of peace, of preventing the discussion even of a known truth.

So much having been given to temporal authority, we might go immediately to the nature of spiritual power: but previous to the discussion of that question, our author thinks it necessary to inquire into the principles of the revolution of 1688, and the effect it had and was intended to produce on the catholic religion. On entering upon this topic, it is remarked, that as ours is a mixed government, to libel one part of the constitution ought to be as much the object of public censure as to libel the other; and, without blaming the late severity in punishing the libeller of the regal part, the remissness in prosecuting the libeller of the democratical part of our government cannot be commended. The revolution did not alter the state of the catholic religion in this country: the society had a right to dismiss the chief magistrate on a breach of trust on his part; but James saved it the trouble, by a voluntary abdication. The principles on which the revolution was founded, it is also asserted, 'were those identical principles, on which our Roman catholic ancestors framed, and supported for above

nine hundred years, that constitution which every true Briton will sincerely pray, may in its genuine purity have an equal duration with society itself.'

We are brought now to a very delicate subject—the oath required from the catholics, in which the temporal authority of the pope is denied, and the protestant heirs of Sophia electress of Hanover are affirmed to have the only right to the crown. Upon this oath it is said on one side, that support is given to the protestant religion: by catholics on the other, it is denied that support is given to that religion by the king being necessarily of it. The majority are supposed to have made it an essential point to the obtaining of the crown, that the first magistrate should be a protestant; and the catholic, who takes this oath, gives his consent only to a law, which does not in the least affect either his own religion or several others established in different parts of the king's dominions. The minority is bound by the act of the majority, where there is not a *malum in se*: the majority thinks it for the good of the state that the king should be a protestant: the catholic, by taking the oath, allows indeed this act of the majority; but is equally as before at liberty to pursue his own religious convictions. The truth or falsehood of the protestant religion is not implicated in the act of the majority or the minority: the peace of the kingdom only is supposed to be involved in it: and as to the temporal power of the pope, that, even by the authority of the best writers, could not be exercised justifiably in any country without the previous consent of the inhabitants.

The nature of spiritual power is the subject of the second book; and in the introduction to it, the meaning of the words *Christian*, *spiritual*, *ecclesiastical*, *human*, and *temporal*, is explained.—Spiritual authority is defined to be 'that which was given immediately by God to man, and which, though continued by transfer from one man to another, is only communicable by and through such persons as have received it in an uninterrupted succession from those to whom God originally granted it, and by the means particularly directed by God himself.' The executive officers under the two powers, spiritual and temporal, are equally denominated the vicegerents of God; but they differ in this respect, that 'the spiritual superior is the vicegerent of God, to execute his immediate commands or spiritual laws, which he had decreed, shall never be changed by man: the temporal superior is the vicegerent of God to execute those civil laws, the formation of which he has left to the discretion of man.'

To understand better the nature of the spiritual authority now existing in the world, the Jewish theocracy is first examined, and makes the subject of the second chapter. In this,

God directed every thing relative to both the spiritual and the temporal power. The law was both civil and spiritual: the society could do nothing by itself: and on its fidelity to the established religion depended the prosperity of the country. In this state the care of religion was placed by God himself under the cognisance of the civil magistrate; but no other instance can be produced of a similar nature.

The difference between the Jewish theocracy and the Christian religion is considerable; which, with the relation of the establishment of Christianity to the state, makes the subject of the third chapter. The Jewish religion was preparatory for the Christian,—was designed for a single nation,—could not be observed but in a particular country,—was sanctioned by temporal rewards and punishments. The Christian religion is for all mankind,—existed for above three hundred years without a civil establishment,—could not be propagated by terror or temporal allurements. Yet Christ is the king of truth, and his is a kingdom of truth; there must be therefore some government in this kingdom, which is explained in the next chapter.

An essential quality of the Christian doctrine is universality:—‘it is universally believed and submitted to all by the members of Christ’s church, has been believed and submitted to at all times and upon all occasions, and will continue to be believed and submitted to by them, until the end of the world.’ By these tests every thing, said to be Christian, may be determined. The governors in Christ’s kingdom are those persons to whom he has given authority; first to the apostles, and, through them, in succession to the persons at the present day in possession of it. As in other states there may be rebels, so in the visible church of Christ there may be heretics and schismatics; but their rebellion does not affect the nature of the kingdom. The governors of this kingdom are falsely supposed to be the clergy in general; but a distinction is to be made between order and jurisdiction. Orders qualify a man to be a governor; but, to constitute him one, some real jurisdiction must be given to him.

The distinction between order and jurisdiction is enlarged upon in the fifth chapter. In this part the difference between the church of England and the church of Rome, on the constitution of church-governors, is said to be very slight. In both churches the spiritual jurisdiction or power of the keys is not supposed to be granted by the state, but to be derived by succession from the apostles. From the forms of ordaining priests or consecrating bishops in the church of England, it appears that a privilege is conferred; but the exercise of that privilege depends on the particular jurisdiction afterwards as-

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signed to the person ordained or consecrated. The latter may be lost by translation, deposition, deprivation, &c. the former, having once been conferred on a person, can never be taken from him. In the church of England, the spiritual jurisdiction is in the hands of men who derived from the apostles not from the state. The king, or lay patrons, may confer temporalities, for that is a civil act: but there their power ceases; and the forms even of law prove that the legislature never designed that they should encroach on the spiritual authority of the church-governors. Various instances are given to prove this important fact; and the clergy of the church of England are under some obligation to the author for setting this matter in a clearer point of view than it has been usually represented by most protestant writers. The two churches do not differ in the nature of spiritual jurisdiction, but in the mode by which it is conveyed,—the one ascribing the primacy of jurisdiction to Peter and his successors, the latter denying this primacy,—but both requiring a regular succession of ordination and jurisdiction traced up to the apostles, in order to constitute a person a real governor of Christ's church.

The objects of the spiritual power are considered in the sixth chapter; and these are closely confined to the care of souls, and to the things taught and enjoined by Christ and his apostles,—it being proved from scripture and the nature of the indefectibility and infallibility of the church, that nothing can be added to or subtracted from their rule of faith and discipline. Thus the church is perfectly independent of the state, and the state of the church; and a junction cannot take place between them; for the rules of the church are binding upon men in all parts of the globe, whatever may be the different institutions of the countries in which they live. Such a power cannot be detrimental to any state: mischief only has arisen, when the state has interfered with the church, or the church has attempted to gain an ascendency in temporal affairs.

Upon the principles laid down in the preceding chapters, the impropriety of enacting penal laws against the catholics must appear evident to a considerate mind. In the last chapter, the subject which has given most offence to the protestants is well discussed; and if allowed by all parties, the doctrine of the church's infallibility will no longer be dangerous to any country. In this chapter it is granted that councils or even popes may err:—there was, in the council of our saviour, a traitor; but the infallibility of the church was not shaken in consequence of his revolt. The infallibility extends only to the church's judgments and declarations concerning the Christian revelation. When any governors of the church have gone

beyond the limits of their commission, by deposing kings, absolving subjects from their allegiance, and exciting to war, they no longer rest upon the promise of Christ, that he will be with them to the end of the world. In short, the test is, whether the doctrine, which the church-governors at any one time point out to their subjects, is the same which Christ and his apostles taught, and has continued the same, however attacked by heretics and schismatics, through succeeding ages: if it is not so, there is no reason to believe in their infallibility; and the church, like any other community of men, may err in temporary regulations.

The third book treats of the civil establishment of the episcopal protestant religion in England; and the first chapter points out the chief objects of inquiry,—the ecclesiastical revenue or property,—ecclesiastical courts,—and the king's supremacy.

The property of the church, and particularly tithes, are examined in the second chapter; and as property is laid down to be the creation of the civil power, it necessarily follows that the church cannot have a right to any property, but inasmuch as it is appropriated to religious uses by the state. This subject is very well enlarged upon; and after just reasoning, these positions are confidently laid down by the writer, from which he says no believing Christian will dissent, —viz. 'that no property has been holden *jure divino*, since the cessation of the theocratical settlement and appropriation of the land of promise: that no property in the present system of social nature can by divine right be absolutely inalienable: that the catholic church of Christ cannot command the application of property, because Christ gave no such power to his apostles: that it cannot superintend the observance of the civil or municipal laws of different states which regulate property, without interfering with and controlling the civil or temporal power (although it be allowed on all hands, that the spiritual and civil powers are each of them supreme and absolutely independent upon each other), and supremacy and independence formally exclude superintendance and control.'

It does not follow from hence, that the obligation to support the ministers of the gospel is by any means taken away, or that tithes are not to be paid, or that religious houses are not to be supported. The right of ministers to support depends upon the precept of our Saviour; the *quantum* of that support, or the mode of paying it, is not laid down by him; of this, individuals or states must judge for themselves. Tithes, as now paid, have been considered as of divine origin, and councils have given sanction to this opinion; but the opinions

of the most distinguished fathers of the church are a sufficient proof that they must, like all other property, depend on the laws of the land. The state may grant or resume the grant ; but by saying this, it does not follow that a wanton attack upon tithes, more than upon the property of an individual, can be justified.

The leading feature of this work—the separation of the spiritual and temporal powers, and absolute incompatibility of an alliance between them—necessarily led to the discussion of the systems of Warburton and Rousseau, which are the subject of the next chapter. These writers have erred equally upon the doctrine of the interference of the state with the church ; yet it is justly observed, that the latter has, in his social contract, ‘wandered less wide of truth, and fallen into fewer contradictions and incoherences, than the chimerical projector of the alliance between church and state.’ They both go upon false principles : both ‘are determined to bring religion under the care of the magistrate : one does it by supposing that a civil religion had supplanted that which he calls holy, sublime, and true, the other by converting a divine into a human institution.’ The falsehood of their principles our author endeavours to shew by very forcible arguments, and proves that their systems necessarily lead to persecution. Several inconsistencies are pointed out in the reasoning of both, particularly in that of Warburton, whose dogmatical insolence meets with the treatment which it deserves. In this part the nature of subscription to the thirty-nine articles is investigated with the precision which becomes a lawyer ; and the immorality as well as the falsehood of Paley’s positions on this topic is exposed in proper colours.

Previous to the inquiry into the nature of ecclesiastical courts, the state of the catholic religion in England, before the reformation, is examined ; and, by reference to various acts of the legislature, it appears, that our catholic ancestors endeavoured frequently to preserve the just distinction between the temporal and spiritual powers. It is, however, fairly acknowledged, that in some respects the pope was the head of the civil establishment of religion in this kingdom ; yet, as it was fully competent for the nation to allow such rights to the pope, he had a just but only a human title to them ; and the argument of the distinction between the two powers is not by this concession at all impaired. The effect of an excommunication renders this subject rather intricate ; but the mandate of the king to the ordinaries to absolve the excommunicated person, and to render an account of their conduct, and the complaint in consequence of these letters tend to extricate us from our difficulties. ‘Inasmuch, says our author, as

the excommunication was attended with any civil effect, it was just that the bishop should be accountable for his sentence to the civil court: inasmuch as the excommunication produced no civil effect, but was a mere exclusion from the spiritual communion of the faithful, a negation of the sacraments, &c. it was unjust that the civil magistrate should call the bishop to any account for the exercise of power, which he held by divine institution, and independently of any human or temporal title: and the determination of the parliament agrees with this conclusion; for it ordains, 'that hereafter no such letters should be suffered to go forth but in cases where it is found that the king's liberty is prejudiced by excommunication.'

Ecclesiastical courts form the subject of the fifth chapter; and an error in the *Jura Anglorum* is here corrected, as the author now allows that he was wrong in excluding all divine mission and authority from these courts. As far as the subject in dispute in these courts is of a forensic nature, and is attended with civil inconvenience, so far the ordinary acts under the civil power: in other respects the proceedings may be strictly ecclesiastical. This subject is well explained from the nature of the proceedings in the council held by the apostles, by which regulations were made, and the non-compliance with them might be punished by ecclesiastical censures. There is a propriety in appeals from these courts, provided that they are always made to the spiritual governors on spiritual affairs, to the temporal governor on temporal matters; and no danger would have arisen, if the appeals to the pope had been made solely on spiritual subjects. The punishments of these courts, inasmuch as they are ecclesiastical, can be only of a spiritual nature, and cannot be extended to the suspension of any civil act or privilege.

(To be continued.)

Medical Reports of the Effects of Blood-letting, Sudorifics, and Blistering, in the Cure of the Acute and Chronic Rheumatism, by Thomas Fowler, M. D. of York; Member of the Royal Medical Society of Edinburgh, &c. 8vo. 5s. Boards. Johnson. 1795.

THIS diligent cultivator of the medical art, to whom the public have been previously indebted for his Reports of the Effects of Tobacco and Arsenic in the Cure of Dropsies and Agues, has now turned his attention to a subject less novel, but

but not less important, viz. the effects of the common remedies in the cure of rheumatism. Dr. Fowler informs us that he has been at the pains to collect in a circumstantial manner, from his public and private practice, about five thousand cases, near five hundred of which are cases of rheumatism, and about ninety of the acute kind of that disorder. In communicating the result of his experience, he places such cases together as were treated in a similar manner, and confines his relation to the evident effects of one particular remedy in each section. This method has not been usual in the relation of cases; but we will not venture to condemn it, as it is particularly distinct. We cannot avoid mentioning however, that one disadvantage necessarily attends it,—which is, that, if more than one remedy was employed in the cure of a patient, the whole of his case is not related together, but is divided and scattered under different sections: thus the case of George Barrat, who used three remedies, is related partly at page 12, partly at page 68, and partly at page 88; and so of many others.

The remedies chiefly employed by Dr. Fowler in the cure of rheumatism, are—bleeding,—tincture of guaiacum,—Dover's powder,—blistering plasters,—and a turpentine embrocation; and he separately relates the effects of these in chronic and acute cases. As his method of giving the tincture of guaiacum, particularly with respect to the dose, is different from the ordinary practice of physicians, and seems to have been remarkably successful, we shall extract his observations on that medicine—

‘ The medium dose of the tincture of guaiacum, which was administered, with the sudorific regimen, to adults, was half an ounce, in about three ounces of water, at bed-time. The dose was now and then enlarged to five or six drams; but was much oftener diminished to three drams, especially to women.

‘ In like manner, three drams to a youth of fifteen years old, and two to a boy of ten, have generally been exhibited as the medium sudorific doses for their respective ages; and with operative and curative effects similar to those in adults.

‘ The sudorific doses were administered for the most part every other night; at other times for three or four nights successively; and sometimes night and morning, every other day.

‘ The assistance of a sudorific regimen, or the drinking of warm diluting liquors in bed, is highly useful in promoting the operation of any sudorific medicine. The tincture of guaiacum was generally administered early in the evening; that the patient might have the advantage of being supplied regularly by his attendants with a

tea-cupful of warm balm, or other herb tea, or small white wine whey, every half hour, for two or three hours together.

‘ Sometimes the medicine was exhibited in the morning, some hours before the usual time of rising : and from the natural disposition of the body to perspire more readily at that time than in the evening, some patients will be made to sweat more successfully by morning doses, than by evening ones.

‘ During the intervals between the sudorific operations, the tincture was frequently given in doses of one dram morning and afternoon every day, by way of promoting insensible perspiration ; in which dose it will often prove gently laxative likewise, and sometimes procure, though slowly, further relief of pains.

‘ The tincture in general agrees extremely well with the stomach ; but always occasions a smarting heat in the mouth and throat immediately after being taken. This effect, however, may be speedily obviated, by the patient's swallowing a mouthful or two of water after it.

‘ The tincture was administered to sixty-nine patients afflicted with the acute rheumatism, who made reports of its effects, and to one hundred and eleven of those afflicted with the chronic rheumatism, whose cases occurred in a given time, and who likewise made reports of its effects. Of these one hundred and eighty cases it proved sudorific in one hundred and fifty-three : of which number it was copiously so in one hundred and eight, but moderately so in forty-five, and not at all in the remaining twenty-seven.

‘ The medicine appeared to be rather more frequently sudorific in acute cases, than in chronic ones ; otherwise its operations were nearly alike in degree. The tincture had some effect upon the intestines in ninety-two of the one hundred and eighty cases : of which number it proved purgative in twenty-three cases, moderately laxative in fifty-seven, and but just perceptibly so in twelve. In the remaining eighty-eight cases, it was not at all laxative. It proved rather more operative on the intestines, both in degree and frequency, in acute cases, than in chronic ones.

‘ It deserves notice likewise, that, although the tincture was almost always sudorific, yet sometimes it proved laxative when it did not prove sudorific ; and it appears by the tables, that there were only fifteen cases out of the one hundred and eighty, in which it did not prove either sudorific or laxative, or both.

‘ It was observable, that in those cases, in which it did not prove more or less sudorific, it generally somewhat heated the patient, and made him restless.

‘ Occasionally it has made the patient sick, and has been thrown up. This accident has generally happened when it has been taken either in too large or too small a quantity of the vehicle, which should not

not be less than two ounces and a half, or more than three ounces and a half, to half an ounce of the tincture. These are the only operative effects I have met with deserving notice.

‘ Of the sixty-nine acute cases, in which the tincture was administered, there were thirteen cured by it alone; twenty-one cured chiefly by it; fourteen much relieved; six moderately relieved; nine but slightly relieved; and six not relieved.

‘ Of the one hundred and eleven chronic cases, in which the same medicine was exhibited, sixteen were cured by it alone, and seventeen chiefly by it; twenty-two were relieved by it, thirteen moderately, and twenty-three but little; and twenty experienced no benefit from its use.

‘ Numerous examples, illustrating the curative effects of this medicine, have been given in the second and sixth sections of these Reports.’ p. 227.

At the end of the work, Dr. Fowler, has placed ‘ a Sketch of the History of the Acute Rheumatism, with Observations subservient to the History of the Chronic Rheumatism.’ This is in reality a compendium of the whole work, in which the leading circumstances of the history and cure of above five hundred cases are brought under one view. We shall extract the practical conclusions—

‘ 1. That there are very few cases of the acute rheumatism, that will not admit of an artificial cure, especially by the sudorific plan of treatment.

‘ 2. That there are likewise scarce any cases of chronic rheumatism, that will not admit of some material relief; and that near one-half of a given number will admit of an artificial cure, especially by the sudorific plan of treatment.

‘ 3. That if the acute rheumatism be in the second or third week’s stage of the disease, an artificial cure will be more frequently obtained during the first week’s treatment, than when it occurs at any other period.

‘ 4. That if the acute rheumatism be in the first week’s stage, an artificial cure will often be obtained during the first week’s treatment: but it will rather more frequently, especially if strongly marked by general pains and considerable febrile symptoms, resist the curative influence of medicines until the second week’s treatment, and sometimes even longer.

‘ 5. That the moderate use of the lancet, especially as a preliminary to the administration of sudorifics, is a valuable auxiliary in the treatment of the acute rheumatism; but it will seldom be of any material service in the treatment of the chronic rheumatism.

‘ 6. That the tincture of guaiacum is almost always sudorific, and frequently laxative; and is extremely efficacious in the treatment

ment of both the acute and chronic rheumatism, especially the former.

‘ 7. That the Dover’s powder operates for the most part as a powerful sudorific, and also as an anodyne and astringent, and is a very efficacious remedy in the treatment of both the acute and chronic rheumatism.

‘ 8. That the warm bath is most powerfully sudorific, and a very efficacious remedy in the treatment of the chronic rheumatism; but is more debilitating in its operation than either the tincture of guaiacum, or the Dover’s powder.

‘ 9. That the application of leeches is extremely useful as a local remedy, for the mitigation of the more urgent pains of particular parts, in the treatment of the acute rheumatism.

‘ 10. That the application of blistering-plasters is generally attended with a vesication, a smarting soreness, and a copious discharge; and is one of the most efficacious local remedies experience has yet discovered; for the relief or removal of fixed rheumatic pains, especially those of the sciatica and lumbago.

‘ 11. That the turpentine embrocation is an useful palliative remedy for the purpose of relieving troublesome pains not deeply seated in the treatment of the chronic rheumatism.’ p. 285.

We cannot conclude without strongly recommending this work to the perusal of medical practitioners, not only as containing improvements in the cure of a particular disease, but as affording an excellent example of that mode of investigation, by deduction from particular facts, which alone can essentially contribute to the improvement of any practical science.

A View of Universal History, from the Creation to the Present Time. Including an Account of the celebrated Revolutions in France, Poland, Sweden, Geneva, &c. &c. By the Rev. J. Adams. A. M. 3 Vols. 8vo. 18s. Boards. Kearsley. 1795.

THE importance of history is undoubtedly increased in proportion as it approaches our own times. The habits, manners, politics (if such the rude intercourse of barbarous nations can be called) of the early ages have little of connexion or similarity with those of the moderns; and they are rather studied as matter of curiosity, than for any actual information they can afford, or any interest to which they can be necessary.—Yet, for the instruction of young minds, it is necessary that the great chain of history should proceed in a regular and uninterrupted series; and the great difficulty is to dwell on those parts which are most interesting, and to pass over in a more superficial manner those which are least useful and least engaging. Such appears to have been the opinion of the writer of these volumes. They commence with

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the æra of creation; but, what is properly termed ancient history is comprised in little more than the half of the first volume. It is evident therefore that only a very brief summary of these periods can be exhibited in so short a compass; and we could have wished, notwithstanding our preference of modern history, that our author had a little extended this part of his work. Under the head of ancient history our author has exhibited, among other interesting details, an account of the antediluvian world—of the causes and consequences of the deluge—of the Babylonian monarchy—of Egypt—of the Assyrian monarchy—of Persia, Syria, and Palestine—of the Phœnicians—of the Grecian republics, and the Macedonian empire. The history of the commonwealth and empire of Rome is very properly given in a connected series, and may be useful either as an introduction to a more extended narrative, or still more, as a means of recalling the facts to memory after a young person has studied the history more in detail.

Modern history is, however, evidently the favourite object of our author; and of this he has given a very instructive view. The history of France is brought down in a connected narrative to the abolition of the monarchy in 1792. This is succeeded by a chapter on the literature of France, and a brief view of the German empire. The history of England follows, which is brought down to 1794. The succeeding subjects are the history of Scotland, Ireland, Wales, Sweden, Denmark, Greenland, Lapland, Iceland, Russia, Poland, Prussia, Spain, Portugal, Switzerland, United Provinces, Netherlands, Ottoman empire, Saracens, China, Tartary, India, modern Persia, &c. Morocco, modern Egypt and Abyssinia, America, north and south, with a pretty copious account of the United States of America, and of the West India islands. To this arrangement we can only make one objection, which is, that the history of the Saracens ought to have preceded that of the Turkish empire.

The latter part of the third volume is occupied with the transactions of the two last years, and relates chiefly to the revolutions of France and Poland.—In this part of the work the author has been rather too copious and minute; though perhaps it is not ill calculated to gratify the immediate curiosity of the public.

The work is professedly a compilation: but the author has apparently consulted the best authorities. In the account of the American states, we perceive he is under considerable obligations to Mr. Morse: and the history of the French revolution is chiefly taken from the *Impartial History* and the *new Annual Register*.

In such a work it is difficult to find extracts which will afford an adequate specimen.—The following short account of China will probably be acceptable to our readers.

The Chinese pretend to an antiquity beyond all measure of credibility ; and their annals have been carried beyond the period to which the scripture chronology assigns the creation of the world. Poan-Kou is said by them to have been the first man ; and the interval of time betwixt him and the death of the celebrated Confucius hath been reckoned about ninety-six millions of years. But upon an accurate investigation of this subject it appears, that the Chinese historical relations of events, prior to the reign of the emperor Yao, who lived 2057 years before Christ, are entirely fabulous, composed in modern times, unsupported by authentic records, and full of contradictions. It appears also, that the origin of the Chinese empire cannot be placed higher than two or three generations before Yao. But even this is carrying the empire of China to a very high antiquity, and it is certain that the materials for Chinese history are extremely ample. The grand annals of the empire of China are comprehended in 668 volumes, and consist of the pieces that have been composed by the tribunal or department of history established in China for transmitting to posterity the public events of the empire, and the lives, characters, and transactions of its sovereigns. It is said, that all the facts, which concern the monarchy since its foundation, have been deposited in this department, and from age to age have been arranged according to the order of time, under the inspection of government, and with all the precautions against illusion or partiality that could be suggested. These precautions have been carried so far, that the history of the reign of each imperial family has only been published after the extinction of that family, and was kept a profound secret during the dynasty, that neither fear nor flattery might adulterate the truth. It is asserted, that many of the Chinese historians exposed themselves to exile, and even to death, rather than disguise the defects and vices of the sovereign. But the emperor Chi-hoangti, at whose command the great wall was built, ordered all the historical books and records, which contained the fundamental laws and principles of the ancient government, with the medals, inscriptions, and monuments of antiquity to be burnt, that they might not be employed by the learned to oppose his authority, and resist the changes he proposed to introduce into the monarchy ; and that there might remain no earlier record, date, or authority, relative to religion, science, or politics, than those of his own reign, and he be considered as the founder of the empire. Four hundred literati were burnt with their books. This barbarous edict, however, had not its full effect ; for several books were concealed, and escaped the general ruin. After this period, strict search was made for the

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ancient books and records that yet remained ; but though much industry was employed for this purpose, it appears that the authentic historical sources of the Chinese, for the times anterior to two centuries before the Christian æra, are very few, and that they are still in smaller numbers for more remote periods. But notwithstanding the depredations that have been made upon the Chinese history, it is still immensely voluminous, and has been judged by some writers superior to that of all other nations. Of the grand annals before-mentioned, which amount to 668 volumes, a copy is preserved in the library, which lately belonged to the French king. A chronological abridgment of this great work, in one hundred volumes, was published in the forty-second year of the reign of Kang-hi ; that is, in the year 1703. From these materials the Abbé Grosier proposed to publish at Paris, in the French language, a General History of China, in twelve volumes quarto ; some of which have been printed.

It seems as if the original form of the Chinese government was monarchical ; and a succession of excellent princes, and a duration of domestic tranquillity united legislation with philosophy, and produced their Fo-hi, whose history is wrapped up in mysteries, their Li-Laocum, and above all their Confucius, at once the Solon and the Socrates of China. Their long struggle with the Tartars, which lasted several centuries, and the violence of domestic factions, produced bloody wars, and many revolutions ; so that though the Chinese empire is hereditary, the imperial succession has been often interrupted. Upwards of twenty dynasties, or different lines and families of succession, are enumerated in their annals. Neither the great Jenghiz Khan, nor Tamerlane, though they often defeated the Chinese, could subdue their empire ; and neither of them could keep the conquests they made there. After their invasions were over, the Chinese went to war with the Manchew Tartars, while an indolent worthless emperor, Tsontching, was upon the throne. In the mean time, a bold rebel, named Li-cong-tse, in the province of Le-tchuen, dethroned the emperor, who hanged himself, as did most of his courtiers and women. Ou-san-quey, the Chinese general, on the frontiers of Tartary, refused to recognize the usurper, and made a peace with Tsongate, or Chun-tchi, the Manchew prince, who drove the usurper from the throne, and took possession of it himself. The Tartar maintained himself in his authority, and wisely incorporated his hereditary subjects with the Chinese, so that in effect Tartary became an acquisition to China. He was succeeded by a prince of great natural and acquired abilities, who was the patron of the Jesuits, but knew how to check them when he found them intermeddling with the affairs of his government.

All the Tartars which composed the nation of the Tougouths, left the settlements which they had under the Russian government

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on the banks of the Wolga and the Jaick, at a small distance from the Caspian sea, and in a vast body of fifty thousand families, passed through the country of the Hafacks. After a march of eight months, in which they surmounted innumerable difficulties and dangers, they arrived in the plains that lie on the frontier of Capen, not far from the banks of the river Ily, and offered themselves as subjects to Kien-long, emperor of China, who was then in the thirty-sixth year of his reign. He received them graciously, furnished them with provisions, cloaths and money, and allotted to each family a portion of land for agriculture and pasture. The year following there was a second emigration of about thirty thousand other Tartar families, who also quitted the settlements which they enjoyed under the Russian government, and submitted to the Chinese sceptre. The emperor caused the history of these emigrations to be engraven upon stone, in four different languages.

The Chinese *oral language* contains only 330 words, all of one syllable; but then each word is pronounced with such various modulations, and each with a different meaning, that it becomes more copious than could easily be imagined, and enables them to express themselves very well on the common occasions of life. Their *literature* is composed in arbitrary characters, which are amazingly complicated and numerous. According to some writers they amount to twenty-five thousand; to thirty or forty thousand according to others; but the latest accounts say they amount to eighty thousand, though he is reckoned a very learned man, who is master of fifteen or twenty thousand. The Chinese characters, which are by length of time become symbolic, were originally imitative. They still partake so much of their original hieroglyphic nature, that they do not combine into words like letters, or marks for sounds; but we find one mark for a man, another for a horse, a third for a dog, and in short a separate and distinct mark for each thing which has a corporeal form. Their books begin from the right hand, and the letters are placed in perpendicular columns, of which there are generally ten in a page. They are read downwards, beginning from the right-hand side of the paper. The Chinese were ignorant of mathematical learning, and all its depending arts, till the Europeans came among them. They had no proper apparatus for astronomical observations; and the metaphysical learning, which existed among them, was only known to their philosophers; but even the arts introduced by the Jesuits were of short duration and lasted very little longer than the reign of Canghi, who was contemporary with our Charles II. Perhaps they may be revived by the ingenious gentlemen in the suite of lord Macartney, who lately set out for that country with views of a liberal and advantageous tendency. It has been generally reported that they understood printing before the Europeans; but that can be only applied to block-printing, for the fusile and moveable types were undoubtedly Dutch.

Dutch or German inventions. The Chinese, however, had almanacs which they stamped upon plates or blocks, many hundred years before printing was discovered in Europe.

‘ The difficulty of acquiring the knowledge of such a number of arbitrary marks and characters, as there are in what may be called the Chinese written language, greatly retards the progress of their erudition. But there is no part of the globe where learning is attended with such honours and rewards, and where there are more powerful inducements to cultivate and pursue it. The literati are reverenced as men of another species, and are the only nobility known in China. If their birth be ever so mean and low, they become mandarins of the highest rank, in proportion to their extent in learning. On the other hand, however exalted their birth may be, they quickly sink into poverty and obscurity, if they neglect those studies which raised their fathers. It has been observed, that there is no nation in the world where the first honours of the state lie so open to the lowest of the people, and where there is less of hereditary greatness. The literati of China, in all the periods of their monarchy, have applied themselves less to the study of nature, and to the researches of natural philosophy, than to moral inquiries, the practical science of life, and internal polity of manners. The invention of gunpowder is claimed by the Chinese, who made use of it against Jenghiz Khan and Tamerlane.

‘ China is about two thousand miles in length, and sixteen hundred in breadth, and is said to contain four thousand four hundred walled cities; the chief of which are Peking, the residence of the royal family, Nankin, and Canton. The walls and gates of Peking are of the surprising height of fifty cubits, so that they hide the whole city; and they are so broad that centinels are placed upon them on horseback: for there are slopes within the city of considerable length, by which horsemen may ascend the walls. The palace is more than three miles in circumference, and the front of the building shines with gilding, paint, and varnish, while the inside is set off and furnished with every thing that is most beautiful and precious in China, the Indies, and Europe.

‘ About eight hundred years ago, they built their great wall, to separate and defend their state against the neighbouring Tartars, which subsists to this day, on a circumference of fifteen hundred miles, rising over the tops of mountains, and descending into low vallies, being almost every where twenty feet broad and thirty feet high; a monument superior to the pyramids, both for its utility, and immensity. The tea-plant flourishes in this country; and all teas are the leaf of one and the same shrub. The supposition that green is from one kind of tree, and bohea from another, is a vulgar error; for they differ only as malt may do in being higher or flacker dried, or being finer or coarser.

‘ China, says one who has been at great pains to obtain informa-

tion, contains two hundred millions of inhabitants. This enormous population the Abbé Grosier endeavours to prove by a detail of the numbers in each of the fifteen provinces, to be by no means exaggerated. Many intelligent people greatly question the credibility of this large account. On all hands, however, it is admitted that their numbers are very great. The city of Peking is computed to contain two millions of inhabitants, though Nankin is said to exceed it both in extent and population. But Canton is the greatest port in China, and the only one much frequented by Europeans. The city wall is about five miles in circumference, with very pleasant walks around it. From the top of some adjacent hills, on which forts are built, one has a fine prospect of the country. It is beautifully interspersed with mountains, little hills and vallies, all green; and these again pleasantly diversified with small towns, villages, high towers, temples, the seats of mandarins and other great men, which are watered with delightful lakes, canals, and small branches from the river Ta; on which are numberless boats and punks, sailing different ways through the most fertile parts of the country.

‘ Though the ancient Chinese worshipped idols, yet their philosophers and legislators had juster notions of the Deity, and indulged the people in the worship of sensible objects, only to make them more submissive to government. The Jesuits made little opposition to this, when they attempted to convert the Chinese; and suffered their proselytes to worship Tren, pretending that it was no other than the name of God. The truth is, Confucius, and the Chinese legislators, introduced a most excellent system of morals among the people, and endeavoured to supply the want of just ideas of a future state, by prescribing to them the worship of inferior deities. Their morality approximates to that of Christianity: but as we know little of their religion, only through the Jesuits, we cannot adopt for truth the numerous instances which they tell us of the conformity of the Chinese with the Christian religion. Those fathers, it must be owned, were men of great abilities, and made a wonderful progress above a century ago in their conversions; but they mistook the true character of the emperor, who was their patron; for he no sooner found that they were in fact aspiring to the civil direction of the government, than he expelled them, levelled their churches with the ground, and prohibited the exercise of their religion, since which time Christianity has made no figure in China.

Vol. ii. p. 18.

On the whole, we can recommend this as a useful book to young persons, and to seminaries of education, both male and female, and as an entertaining work for that numerous class who go under the fashionable denomination of *lounging* readers.

A Treas-

A Treatise upon the Authenticity of the Scriptures, and the Truth of the Christian Religion. Second Edition. 8vo. 5s. Cadell. 1793.

BEFORE we enter on the consideration of this article, it behoves us to apologise to Mr. Bryant, its very respectable author, and likewise to the public, for its having been so long delayed. The truth then is, that, after it was put into the hands of our editor, and transmitted to the person under whose notice it fell (which, however, was not till late), through a long illness with which that person had to struggle, and by which he was disqualified for the duties of his station, the review of this work was unavoidably postponed.—But though the very general approbation with which it has been received, might, in some sort, supersede the necessity of noticing it now, or at least of dwelling so long upon its contents as we otherwise might,—yet we trust neither the author nor our readers will have reason to complain, since the bringing it again into general notice will materially tend to gratify both.

In respect to the object of the treatise itself, there are two considerations of considerable moment,—one, that the work is the production of a **LAYMAN**,—the other, that this **LAYMAN** who has interested himself so deeply in the Christian cause, is indisputably amongst the foremost of scholars. As his book was avowedly written for a lady (the *dowager COUNTESS of PEMBROKE*), it will be found less learned perhaps than some might expect; but what this detracts from it in one way, it more than makes up in another. For, whilst no learning is wanted that the subject requires, the work is composed in so popular a way, as adapts it the better to general use. Such of our readers as may not have read it, may judge of its scope from the outlines annexed—

‘ Part I.—Of the Deity and his Attributes—Of the supposed Eternity of Matter—Concerning Chance, and the Atomical System—Of an infinite Series—Of the Knowledge of God in the Gentile World—Concerning the Light of Nature—The Notion of a bad Tendency—Of People in a State of Nature.

‘ II.—Concerning the Canon of Scripture, and the Authorities in its favour—Of the Messiah promised, and the Rejection of the Jewish Nation—Of the Dispersion of the Jewish Nation—Concerning the Calling of the Gentiles—The Prejudices of the Jews in respect to this Article—The first Difficulty—The second Difficulty—The third Difficulty—The last Difficulty—The Prospects afforded to the first Proselytes—Of the Progress of the Gospel in Opposition to all Difficulties.

‘ III.—Of our Saviour, and the Prophecies relating to his Coming—

ing—Concerning the Series of Prophecies, which related to Christ the Messiah—Of the most early prophetic Declaration—The Prophecy which came by Abraham—The Prophecy by the Patriarch Jacob—Concerning the Sceptre, which was to depart from Israel—The Prophecy concerning Christ by Moses—Prophecies from the latter Prophets—The Certainty of these Prophecies asserted—Of the Birth of our Saviour, and his Residence at Nazareth—Concerning our Saviour's History antecedent to his Ministry—Concerning his first Display of Miracles—Of the subsequent Part of his Life; and of his Miracles—Of the Centurion's Servant healed—Concerning the raising of Lazarus from the Dead—The happy Consequences of these Miracles—The Criterion, or Test of Miracles—Farther Proofs of the Gospel, and the Miracles of Christ—Concerning the Opinions which prevailed of the Coming of the Messiah—Farther Account of the Ministry and Doctrines of Christ—Of the superior Excellence, and Dignity of our Saviour—Concerning the Internal Evidence, with which the Sacred Writings are accompanied.

‘ IV.—Gentile Authority—Of the Testimony of Gentile Writers in Favour of Christianity; and first, of that great Enemy the Emperor Julian—Attestation of Celsus—Of Porphyry's Attestation—Evidence from Pliny—The Account given by Tacitus—Farther Account of the more early Persecutions—Advantages obtained from Pagan Writers—False Accusation—concerning the Christians having destroyed the Writings of their Adversaries—Of the great Injustice and Inhumanity both of Pliny, and Trajan, farther considered.

‘ IV. Part II.—Of the Uncertainty, which prevailed among the most learned of the Philosophers—The Want of a proper Remedy—This Uncertainty attended with a bad Influence on the Morals of Men: but rectified by Christianity..

‘ V.—A Comparative View of the Christian and the Moham-madan Religions.

‘ VI.—Some Popular Objections, and other Articles, considered—Of Difficulties and mysterious Truths—Concerning Scruples and Difficulties, which obtrude themselves after Conviction—The Christian System said to be too local and partial—Concerning Exceptions unduly made to particular Terms and Modes of Expression—Concerning too hasty Decision in respect to Consequences—The Disciples of Christ, so far from co-operating in a Fraud, did not know the Scheme which he was carrying on—Some Observations upon the unpromising Means, by which the grand Scheme of the Gospel was effected—In the Process there could be no Fallacy—Observations upon Part of the Eighth Chapter of Judges; and some other Portions of Scripture, which are connected with it—Concerning the Objection made to the Slaughter of the Canaanites—Of the Usurpation, of which the Canaanites were guilty—Explanation

planation of Deuteronomy, Chap. xx. 10. and Objections obviated—Concerning the Israelites borrowing of the Egyptians—Of the Negroes—The fatal Consequences of this Weakness. p. xi.

Though an adequate idea of this treatise can only be obtained from perusing the whole, what relates to the negroes is so new, and so much to the purpose, that we cannot forbear to subjoin it—

‘ Another objection to the veracity of the scriptures has been founded upon a notion that the Negroes are a separate race of men ; and therefore could not possibly be derived from Adam, or Noah, as we are taught by Moses. In answer to this I recur to my former position, that we should not yield to any idle doubts, after our faith is well founded. In consequence of this I ask, if the authenticity of the scriptures, and the truth of the Christian religion, have not been sufficiently proved ? If so, we should not suffer any foreign and precarious article to disturb our peace of mind. Let the Negroes shift for themselves. And after all the whole is merely a surmise ; for there is not the least authority for the notion. It may therefore appear unnecessary to refute it. But as a confutation may serve to shew the weakness of these arguments, and how wrong we are, after our faith is determined, to admit such undue influence, I will endeavour to shew the futility of this assertion.

‘ It has pleased God to give to all families, or nations, some particular marks, by which they are distinguished from their neighbours. But they differ still farther from those at a great distance in consequence of the heat or cold which they experience ; and the climate under which they live. If we take people from the extremes, at a very great interval of latitude, and compare them together, they may possibly seem to persons unexperienced quite different beings. But if we approach from the one to the other by degrees, and observe the different nations, who furnish the interval, there will appear a just gradation, and the variation will be found no more, than might be expected from manner of life, and situation. A Dane, Saxon, and Englishman, of the north, will be found in general very similar in feature and complexion. If we descend to the south of France, we shall meet with people less fair : and if we pass to Portugal, the natives will appear upon comparison much darker, and of different features. Cross over to Morocco and Taffilat, they become more and more swart. If we proceed beyond the desert of Zara to the tropic, we meet with people quite black, but with straight and floating hair. Farther within the tropics, and on each side of the line, are perfect Negroes ; people for the most part of similar clumsy and bloated features, and of the darkest hue of any ; also with woolly and frizzled hair. The whole of these variations depends upon situation, and climate. The baron de Pauw says therefore very truly—Que le genre humain ait eu

une tige, ou qu'il en ait eu plusieurs (question inutile que des physiciens ne devroient jamais agiter en Europe), il est certain que le climat seul produvit toutes les variétés, qu'on observe parmi les hommes.—Le teint plus ou moins obscur, plus ou moins foncé, des habitants, qui essuient ces différentes températures de l'air entre les tropiques, prouve donc, indépendamment de toute autre démonstration, que le climat seul colorie les substances les plus intimes du corps humain. For his opinion he gives very good reasons from the situation and heat experienced by the different nations in those parts.

‘The Egyptians acknowledged themselves to be of the race of Mizraim; and from that person their country was denominated. They therefore had no connexion with the people on the western coast of Africa, nor bore any relation to them. Now we are told that the natives of the lowest part of Egypt were dark; and those higher up, and nearer the sun, darker: but those of the upper region approached to black, and woolly hair. Hence this characteristic was not confined to any one race of men. This is farther proved by many of the islanders visited by our late voyagers, and particularly from the observations of captain Cook, and Dr. Forster. They speak of a great difference in respect to complexion, stature, and hair, among people of the same place: which they say depended upon their being more or less exposed, and the particular diet, which they used. This was observable at Otaheite. The latter writer says of the New Caledonians, “They are all of a swarthy colour, their hair is crisped but not very woolly —their faces round, with thick lips and wide mouths.—The inhabitants of Tanna are almost of the same swarthy colour, as the former; only a few had a clearer complexion, and in these the tips of their hair were of a yellowish brown. The hair and beards of the rest were all black and crisp, and in some woolly.—The natives of Mellicollo border the nearest upon the tribe of monkeys.—The hair is in the greater part of them woolly and frizled: their complexion is footy: their features harsh: the cheek bone and face broad.” Captain Carteret describes the natives of Egmont island, as black and woolly headed. He describes another island, where the people were black and woolly headed, like the Negroes of Africa. Many more instances might be produced: but these will suffice to shew, that this difference of hair and complexion, and the other anomalies, with which we find it accompanied, are not confined to any particular race of men. For they are to be found among people, that never had any connexion with the coast of Guinea, or Negroland: on the contrary, they are as far removed from it, as any people upon earth can be: whole continents come between.

‘The variation therefore in respect to complexion, form, and feature, depends in great measure upon the heat and cold experienced, and the way of life, to which people accustom themselves.

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And there are other occult causes, with which we are unacquainted, and by which a variation in the species of all animals is produced. Hence it happens, that people, however distinct, become in time like the natives, among whom they settle, however separate they may keep themselves. This is manifest from a colony of Jews at Cochin upon the coast of Malabar; who came there according to Hamilton as early as the captivity under Nebuchadnezzar. Thus much is certain, the era is so far back, that they know not now the time of their arrival. The Jews originally were a fair people; but these of whom we are speaking, are become in all respects like the Indians, among whom they reside. They consisted formerly of 80,000 families: but are now reduced to 4000. Mr. Bate, a clergyman, who had a son in the East Indies, made application to have some particulars of their history. "I wrote over to the coast of Malabar, to know what tradition the Jews have retained, as to the time of their settlement at Cochin, but had no satisfactory answer. Ezekiel, the rabbin of the synagogue, did indeed send me a transcript of their copper plate, hung up in their synagogue. 'Tis written in the Malabar language, put into common Hebrew characters; interlined with a literal version in Hebrew; with an Hebrew paraphrase upon that literal version. But I can find no date of their settlement there: only a grant from a Malabar prince called Schirin Perimal, i. e. prince Schirin, to allow them to settle there, with certain privileges." Of these Jews he farther says, that they are now grown as black, as the other Malabarians, who are hardly a shade lighter than those of Guinea, Benin, or Angola: and he very truly insists, that this is a discovery which clearly proves, that the different complexions of the different sons of Noah may be occasioned by difference of climate, air, food, water, or other natural causes. It is said, in conformity to the account above, that the Portuguese, who have been settled upon the coast of Angola for three centuries, and somewhat more, are become absolute negroes. Of this we are assured by the Abbé de Manet, who was in that part of the world in the year 1764; and baptised several of their children. He is quoted by Mr. de Pauw, who gives us this farther information. *Quant aux descendants des premiers Portugais, qui vinrent fixer leur demeure dans cette partie du monde vers l'an 1450, ils sont devenus des nègres très-achevés pour le coloris, la laine de la tête, de la barbe, et les traits de la physionomie, quoiqu'ils aient d'ailleurs retenu les points les plus essentiels d'un Christianisme dégénéré, et conservé la langue du Portugal, corrompue, à la vérité, par différentes dialectes Africaines.*

'The like is mentioned by Moore in his account of the river Gambia. He takes notice of some of the same nation, who had resided for above three centuries near the Mundingoes, and differ so little from them, as to be called Negroes. This however they resent, though they are not easily to be distinguished.

‘ From hence we may be satisfied, that the Negroes are by no means a different species of men : and in consequence of this we should learn how wrong it is to suffer the idle surmises of disaffected persons to interfere with our faith ; and trouble our minds with a renewal of doubts and scruples. Of these there will be no end, if we yield to every idle notion that is broached, and let fancy prevail over reason.’ P. 267.

Observations, Anatomical, Physiological, and Pathological, on the Pulmonary System : with Remarks on some of the Diseases of the Lungs, viz. on Hæmorrhage, Wounds, Asthma, Catarrh, Croup, and Consumption, &c. By William Davidson. 8vo. 4s. Boards. Egerton. 1795.

THE design of this publication is evidently to recommend a limited quantity of fluids in the diseases of the lungs, as hæmorrhage, asthma, catarrh, croup, and the different stages of pulmonary consumption. In the course of the work the author always adverts to the other methods of relief usually employed in these complaints : but we shall chiefly attend to the above as his leading principle.

When treating of pulmonary hæmorrhage, he observes that bleeding has been considered as a sovereign remedy in that complaint, and that it has been used with too little circumspection—‘ For, as the blood is the vital fluid which warms, nourishes and supports every part of the body, and as its loss is very difficultly made up, so it ought never to be taken away excepting under the most urgent circumstances. Since the fatal doctrine of lensor was introduced, it may be questioned whether as many of the human race have not fallen sacrifices to the lancet as to the sword ; for it must be allowed that the one is as destructive as the other in improper hands.’ P. 17.

After having mentioned the good effects of purging in hæmorrhage from the lungs, he proceeds—

‘ The limited use of liquids, which is our grand principle, upon which the hinge of success in treating the disease now under consideration must turn, is placed next in order, although of the first importance. As the body, in its healthy state, is continually employing and discharging a particular portion of liquid, it is necessary that a certain quantity should be taken : but it commonly happens that from pleasure, or an evil habit, we drink much more than is required, and so over-distend the vessels, and embarrasses nature in many of her salutary operations. In health, the quantity absolutely necessary is very inconsiderable ; and, in sickness,

we often drink too much. This has constantly been the case in pulmonary diseases; and particularly in haemorrhages from the lungs, according to the common method of treating them. Practitioners had surely forgotten that the chief cause of the rupture and haemorrhage, and the chief impediment to the cure, was the distention or too great fulness of the blood vessels; otherwise they would not have added to this fulness and distention by their plentiful dilution. When no very urgent symptoms of haemorrhagy are present, a pint of liquid, including tea and every other kind of fluid taken by the patient, is sufficient in twenty-four hours, and cannot safely be increased. But in the watchman's case, hereafter-mentioned, where apoplexy was present, accompanied with strong full pulse, as well as the haemorrhage, notwithstanding I bled and purged him, I allowed him no drink for the first six hours, and half a pint only for the next twenty-four hours. He drank nothing during the operation of the physic: and the change produced by this regulation of liquid, even in a very short time, was astonishing. His vessels, of course, became emptier; fever and thirst were much abated; the apoplectic symptoms had disappeared; and, in short, all the morbid affections were more favourable.

‘ From what hath been said I conceive it will be allowed that a proper regulation of the liquids taken by the patient is of the greatest importance in the treatment of pulmonary haemorrhage, and experience enables me to assert, that, if early and proper attention is paid to this principle, the patient will, in general, be speedily restored; whereas, if neglected, and a contrary method pursued, even all the other means of cure may prove ineffectual.

‘ In a late conversation with a learned and intelligent foreigner I was informed that almost all the French, who are taken with any considerable bleeding from the lungs, sink under the disease. On enquiring how much liquid they generally drank in twenty-four hours, he assured me the quantity was commonly very considerable; and that, when a purgative was given, the direction constantly was to drink *abondamment*. If so, the efficacy of our principle receives additional support; while the mortality resulting from a very opposite treatment is easily accounted for.’ p. 20.

He also observes—‘ If abstinence from liquids be particularly attended to, one bleeding will have more effect, than three or four, if accompanied with that part of the antiphlogistic regimen, and the loss of blood be thereby prevented; which, considering its importance in the constitution, and the difficulty with which its loss is made up, should be at all times avoided when possible.’ p. 37.

When treating of ulceration of the lungs, he proceeds so far as to assert that ‘ night sweats and colliquative diarrhoea seldom

seldom continue during this mode of cure—that is, during the proper limitation of liquids, of which he allows in general no more than a pint, including tea, &c. in twenty-four hours. We shall insert one of our author's cases, which must certainly be allowed to be very favourable to his opinion—

‘ The patient, whose case I am about to relate, is a little man, of a dark complexion, sharp nose, high cheek bones, and about thirty years of age.

‘ May 5th, 1793. He has had a severe cough for about six months, attended with considerable expectoration, short breathing, and pain in the side.

‘ During the last three or four weeks, he has brought up a considerable quantity of blood, and yellow expectoration; and the spitting is now purulent and bloody. His countenance is ghastly and desponding, being impressed with an idea (not generally entertained by patients of this description), that he shall not recover. He has now a pain in one side, violent night sweats, a dry furrowed tongue; is restless, and his pulse is hard and frequent. He lives several miles from London, where he has been attended by his own apothecary, who has blooded and blistered him repeatedly, and used other means for his recovery, but without success. He has been in the habit of drinking many quarts of diluents every day. I ordered him a light, cooling, vegetable diet, and the following medicines; enjoining him particularly not to exceed a pint of liquid in the twenty-four hours, including tea, &c.

‘ R. Extract. cicut. 3 j. divide in pil. xvij. quarum sumat ij. omni nocte.

‘ Capiat etiam haust. cath. e magnes. vitriol. omni altero mane, non bibendo inter operationem.

‘ May 12th. He has taken his medicines regularly, and observed the directions in regard to liquids. His pills quieted the cough, which is now greatly better. He has had no night-sweats since he took his first draught, and has seen no blood for four days past. The expectoration is much diminished, and is now mixed with a frothy phlegm or mucus.

‘ He eats his vegetable diet with pleasure, and sleeps well; his tongue is moist, with scarcely any fur upon it, and he is not thirsty. His opening draughts generally operated about three or four times. The pulse is much softer, and less frequent; and the pain of the side is gone.

‘ The medicines and regimen to be continued.

‘ May 19th. He has now, to my great astonishment, scarcely any complaint. He has no expectoration, no fever, and no cough: he sleeps well, and is acquiring flesh and strength. He sometimes feels his breathing a little short; yet he takes a deep inspiration without pain or coughing.

‘ Capiat

‘ Capiat pilulas, ut antea ; et haustum cath. bis in hebdomada tantum.

‘ I allowed him a little more freedom as to liquids, but still recommended moderation.

‘ He was to return in a fortnight ; but, being quite free from complaints, I only saw him about a month after, when he was in perfect health, and is so at this moment, without having had any return of his pulmonary complaints.

‘ In the above case, it is evident that great pneumonic affection existed, and that the patient was marching, with hasty strides, towards the other world. The lungs were overwhelmed with disease, while they were at the same time oppressed by the quantity of drink taken by the patient. Their morbid affections were thereby increased, while their healthy efforts were either lessened or prevented.’ P. 179.

We cannot help thinking Mr. Davidson deficient in having related so few cases. If he has not met with a number of cases which are calculated to evince the propriety of his peculiar practice, he ought not to have been so sanguine in recommending it : if, on the contrary, he has met with many such cases, he ought not to have withheld them. If this work had contained less argument and more fact, we think it would have been more valuable. An addition of cases would have produced much more satisfaction than a repetition of arguments ; and with such addition, a sufficient quantity of argument might easily have been spared, to have preserved the present dimensions of the book. On the whole, however, our author’s reasonings appear to us just, — his statement of facts candid, — and his whole work well worthy the attention of the public, though probably of less consequence to the practice of medicine than he is willing to believe.

Secret Journal of a Self-Observer ; or, Confessions and Familiar Letters of the Rev. J. C. Lavater, Author of the Essays on Physiognomy, &c. In Two Volumes. Translated from the German Original, by the Rev. Peter Will, Minister of the Reformed German Chapel in the Savoy. 8vo. 10s. 6d. Boards. Cadell and Davies. 1795.

IT appears from a correspondence (Vol. II.) between Lavater and the German editor, that the first volume of this Journal was published without Lavater’s knowledge, and with some alterations and interpolations, but that he has since given his sanction to the publication of it, as well as of the fragments of the Journal, and the letters which compose the second volume. The author, editor, and translator, all speak

so highly of the utility of the work, that we may perhaps incur the suspicion of irreligion if we take the liberty to doubt the usefulness of publications upon this plan, and to declare our opinion that it will not add greatly to the reputation of Lavater, to whose other works we have paid the tribute of just admiration. It is an extraordinary work as coming from the pen of Lavater; but it would not be extraordinary from the pen of a much inferior genius. It is far from being, upon the whole, superior to those books called *Spiritual Experiences*, published by the old divines of the last century or the methodists of the present day, although at the same time we are willing to concede that it contains a more pleasing variety, and some of the beauties and striking remarks that distinguish the works of an original thinker. But a few short extracts will perhaps render it unnecessary for us to be more explicit, and will give our readers what in such cases it would not be respectful either to them or the author to withhold—an opportunity of forming their own judgment. The Journal commences Jan. 1, 1769. The following is the Journal of the 2d of that month.

‘ I awoke at six o'clock, remembered that I am a mortal, gave thanks to God, and read the fifth, sixth, and seventh chapters of St. Matthew. What a treasure of morals! How difficult to single out a particular passage! I went directly to my occupations, and continued them successively till noon. I ate with a good appetite. My wife asked me, during dinner, what sentiment I had chosen for the present day:—“ Henceforth, my dear,” answered I, “ we will pray and read together in the morning, and choose a common sentiment for the day. I have been angry with myself to-day, for having neglected it so long. The sentiment which I have chosen for this day is: Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.”

“ Pray how is this to be understood?” said she. “ Literally,” replied I. “ Literally? very strange, indeed!” “ We, at least, must take it so, my dear, as we would do if we had heard Jesus Christ himself pronounce these words. No doubt we must take these words so as if he himself had spoken them to us, since he has caused them to be committed to writing; for whatever is written, can have no other meaning than the word simply. The gospel contains, as I think, answers, either general or particular ones; yet they are always easily to be comprehended by our conscience; they are unequivocal to him who reads them with a plain, simple sense of truth; they are, in every respect, divine answers to all moral questions, solutions of all problems which ever can be stated. However, only hearts which are plain, sincere unto the voice of truth, and void of passions, can comprehend these answers and

and solutions: Give to him that asketh thee, and from him that would borrow of thee, turn not thou away; says he whose property all my possessions are. I am the steward, and not the proprietor of my fortune. The proprietor commandeth me to give unto him that asketh of me, and not to refuse the prayer of him who wants to borrow of me, while it shall be in my power to give and to lend; I must, of course, give to him who has nothing; or, to use other words, if I have two coats, I must give one unto him who has none; and if I have meat, I must do so likewise, though I should not be asked. How much more will it be incumbent upon me if that should be the case?" This was so clear to me, that I spoke it rather with warmth. My wife made no reply, except, "that she would take it into consideration."

"I was just risen from dinner, when a widow desired to speak with me; I ordered her to be shewn into my study. "You will excuse me, dear sir!" said she, "I entreat you to excuse me. Alas! I can scarcely tell it; I must pay my house-rent, and I am six dollars too short; I have been ill a whole month, and could hardly keep my poor children from starving; I have laid by every penny—but, gracious heaven! I am, nevertheless, six dollars too short, and must have them to-day, or to-morrow; pray hear me, dear sir!" Here she took a small parcel out of her pocket, untied it, and said, "There, sir, is a book enchased with silver; my late husband gave it me when we were betrothed. It is all I can spare; I assure you, I part with it with reluctance; yet I know it will not be sufficient; and I also do not know how I shall redeem it. Oh! dear sir, can't you assist me?" "My God! good woman, I cannot assist you!" so saying, I put my hand (accidentally, or from habit) into my pocket, touching my money, which consisted of about two dollars and a half. That will not be sufficient, said I to myself, she must have the whole sum; and if it would do, I want it myself. "Have you no friend, no patron," said I, "who would give you that trifle?" "No! not a living soul; and I do not like to go from house to house, I rather will work whole nights—I have been told that you are a good-natured gentleman. Well! in the name of God! if you cannot assist me, you will, I hope, excuse me for having given you so much trouble. I will try how I can extricate myself: God has never forsaken me; and I hope he will not begin to turn his back on me in my seventieth year."—The same moment my wife entered the room.

"I was—O thou traitorous heart!—I was angry, ashamed, and should have been glad, if I could have sent her away under some pretext or other; because my conscience whispered to me, Give to him who asketh thee, and do not turn away from him who would borrow of thee. My wife, too, whispered irresistibly in my ear: "She is a pious, honest woman; she has certainly been ill; assist her if you can." Shame, joy, avarice, and the desire of assisting

her, struggled alternately in my heart. "I have no more than two dollars by me," answered I in a whisper, "and she wants six; how therefore can I answer her demand? I will give her something, and send her away." My wife squeezed my hand tenderly; smiling, and beseeching me by her looks. She then said aloud, what my conscience had whispered to me: Give to him who asketh thee, and do not turn away from him who would borrow of thee. I smiled, asking her archly, "whether she would give her ring, in order to enable me to do it?" "With great pleasure!" said she, pulling off her ring. The good old woman was either too simple to observe this, or too modest to take advantage of it: however, when she was going, my wife told her to wait a little in the passage. "Was you in earnest, my dear, when you offered your ring?" said I, as soon as we were in private. "Indeed I was—I am surprised that you can ask that question. Do you think I sport with charity? Remember what you have said a quarter of an hour ago: I entreat you not to make an ostentation of the gospel. You have always been so benevolent; and now you are so backward to assist that poor woman. Why did you not instantly give her what money you had in your purse? Did you not know that there are six dollars in your bureau, and that it will be quarter-day in eight or ten days?" I pressed my wife to my bosom, and dropped a tear. "You are more righteous than I! I thank you! keep your ring; you have made me blush." I then went to the bureau, and took the six dollars. When I was going to open the door, to call the widow, I was seized with horror, because I had said, "My God! I cannot help you." O thou traitorous tongue! thou deceitful heart!—"there, take the money you want." She seemed, at first, not to understand me, thinking it was only a small contribution; kissed my hand, and her astonishment was so great, that she could not utter a word, when she saw that it was more—that it was the whole sum which she wanted. O! God! how shall I thank you? I cannot repay you; have you understood me right? I have got nothing but this poor book, and it is old." "Keep your book, and the money; and thank God, and not me. Indeed, I do not deserve your thanks, because I have hesitated so long to assist you—go, in the name of God, and say not a word more." I shut the door after her, and was so much ashamed, that I hardly could look at my wife. "My dear!" said she, "make yourself easy; you have yielded to my admonitions; while I shall wear a golden ring on my finger (and you know I have several), you need not tell a fellow-creature in distress that you cannot assist him." I pressed her to my bosom, and wept. As soon as I was left to myself, I continued my journal, in order to humble thee, my heart! that heart which has induced me yesterday to write, 'I rather would be any thing than an hypocrite;' and yet it is down-right

right hypocrisy to preach rigorous morals, and to perform only the less difficult duties.

‘ Hast thou comprehended me, my heart? Couldst thou have dared to refuse giving assistance to that poor woman, if thou, according to the second rule, hadst prayed only a few moments? I was busy till six o'clock in the evening, when my wife called me to the harpsichord. I went down, and sang half an hour; then I hastened to my closet; prayed, kneeling, about seven minutes, and bewailed the dishonesty I had committed to-day. Having perused once more the chapters I had read in the morning, with so little benefit, my shame was completed.

‘ I ate little at supper, and then prayed with the whole family; not one of the servants was suffered to stay away; they are Christians, and were edified. How peaceably could I have closed this second day of the year, if I had performed all my rules! Vol. i. p. 20.

The following anecdote marks a curious difference between the Swiss religionists and those of this country, in a very common practice—

‘ Being called to dinner, I scarcely could believe that it was so late.

‘ When I came down, I found my friend **** in the room, whom my wife had invited to dinner, in order to give me an unexpected pleasure. We said grace, silently, every one for himself.—It is very strange that we do not, as at other times, say grace aloud when a dear friend, who is a fellow-christian, dines with us. Is it bashfulness, modesty, or humility, our not being accustomed to it, or what is it that prevents us from doing it? I, at least, think it indicates something unnatural; weakness, timidity, and want of thankfulness of heart, which ought to flow from our lips.

‘ During our silent prayers I repeated my sighs, which I had vented before when conversing with God in private, beseeching him to afford me, during dinner, an opportunity either to hear or to say something useful like a Christian.

‘ The company seemed to have done praying before I had finished, which is a new proof how unbecoming silent prayers, before and after meals, are. One must always watch the company, in order to see whether they have done praying, or not. What a miserable anxiousness to which our timidity in religious matters gives rise!

‘ We sat down to dinner; I struggled some moments with myself, whether I should communicate to the company my thoughts on silent prayer, before and after our meals; however, this momentary interval had deprived me of the courage of attempting it.—O! thou narrow-minded soul, whose virtues can be destroyed by such trifles! Vol. i. p. 54.

We have next a ridiculous story of a pious man who having received a present of a costly set of china, immediately broke it in pieces, lest, when he became fond of it, some person else might have broken it, and made him angry. Lavater says this story edified him very much. He thought it was a wise and noble deed. The translator, in a short note, offers an antidote to this absurdity, a freedom, we observe, which both he and the German editor are frequently compelled to take.

All that we can learn from this work, respecting the character of the author, is that his temper is occasionally warm, fretful, and liable to be disconcerted by trifles. This, by a man who is nothing if he be not perfect, must, of course, be lamented as a deplorable deviation from all that is good and great. We have a remarkable example of this—

‘ My servant asked me after dinner, whether she should sweep my room. “ Yes, but you must not touch my books, nor my papers.” This I spoke not with the gentle mild accent of a good heart ! No ! a secret uneasiness and fear, that it would give me some vexation, seemed to have taken place in my heart. After she had been gone some time, I said to my wife, “ I am afraid she will cause some confusion up stairs.” My wife stole away a few moments after, with the best intention, in order to prevent any vexation of that sort, and commanded the servant to be careful.—“ Is my room not swept yet ?” I exclaimed at the bottom of the stairs. However, instead of waiting patiently for an answer, I ran up stairs, and on my entering the room, the servant overturned an ink-stand, which was standing on the shelf. She was very much terrified ; and I called to her in very harsh terms : “ What a stupid *beast* you are ! Have I not positively told you to be careful ?”—My wife followed me up stairs, slow and fearful.—Instead of being ashamed, my anger broke out anew ; I took no notice of her ; running to the table, lamenting and moaning, as if the most important writings had been spoiled and rendered useless ; although the ink had touched nothing but a blank sheet, and some blotting paper.—The servant watched an opportunity to sneak away, and my wife approached me with timid mildness. “ My dear husband,” she said—I stared at her with vexation in my looks—she embraced me—I wanted to get out of her way—her face rested on my cheek for a few moments—“ you hurt your health, my dear !” she said at last, with unspeakable tenderness.—I now began to be ashamed. I remained silent, and at last began to weep ! “ What a miserable slave to my temper I am ! I dare not lift up my eyes ! I cannot rid myself of the dominion of that sinful passion !” “ But, my dear,” replied my wife, “ consider how many days and weeks pass without your being overcome by your anger !—come along with me, we will pray together.”—She went with me into her

closet, praying so naturally, fervently, and so much to the purpose, that I thanked God sincerely for that hour and my wife, being extremely revived by her prayers.

‘ We were interrupted ; I went to my study, sighed a few moments, tore the stained paper to pieces, and threw it away.—It struck me, that the skull was also stained with ink.—It shall be my remembrancer.

‘ Thus far I had wrote when Mr. M——came to see me. We conversed on different news and books, smoked a pipe, and I forgot myself almost entirely. The servant brought tobacco ; I scarcely could look at her ; the sight of her pierced my soul ; and yet I rejoiced secretly that I was not alone when I saw her the first time, after I had given vent to my passion ; I should not have known what carriage to assume. Very fortunately she seemed herself ashamed and dejected, as if begging my pardon ; this drew a tear from my eye.

‘ My spirits revived again when she had left the room, and my friend went away at five o'clock. I should have been glad to have had his company longer, because I was afraid of being left to the reflections on myself.—I tried to read a little ; and yet my conscience told me that I should not read now.—Soon after I laid the book aside, and was going to converse with God, and with myself ; however—it would not do—I was obdured like a stone.—I sat down, vexed at myself, and continued my journal thus far : and (alas ! why am I still so stubborn, so inflexible, and tearless ?) I was much less ashamed of my disgraceful rashness, than I ought to have been ; however, I perceive very well, that I amuse myself as much as I can. And I know, nevertheless, that I shall repeat this sin, as sure as I now neglect to postpone every thing, though ever so innocent and ever so good, in order to reflect upon, and to feel the whole force of the abominableness of my fault ; if I do not endeavour, at present, with the greatest diligence, to lament it sincerely, and to pray to him who, through Jesus Christ, can take away and repair all the bad consequences of our sins, to forgive me my transgressions. O, God ! let my heart become sincere and artless ; I am more afraid of it than of the most inveterate enemy, and the most artful traitor. It deceives and blinds me never more effectually than after I have made a slip—Then it impels me to go and to do a good action, to perform something useful, to give advice, to write an important letter which was forgotten, to assist the poor, &c. &c. &c. for no other reason but to divert me imperceptibly from myself, and from the reflection on my faults.’ Vol. i. P. 199.

Although the doubts, scruples, and humility of a fervent mind are to be respected, we question whether the publication of them may not tend to discourage and terrify weak

minds. We do not contend for a religion without zeal and without a devotional spirit: but let it be remembered that indifference and enthusiasm are the two extremes, and that while the former invites to atheism, the latter too often terrifies from the religion of a God of mercy. These reflections, we think, will naturally arise from a perusal of this Journal; from which, however, we do not dissuade those whose views of religion are rational and scriptural, and whose principles have been deliberately taken up, and preserved by conviction.

The translator appears to have performed his part with fidelity: but here and there are words not of English growth, as *precautions*, for *cautions*,—*prescience* for the French word *pressentiment*,—*translocation* for *transposition*; but such do not often occur, and he is, in general, correct.

A Prize Declamation, spoken in Trinity College Chapel, May 28, 1794, on the following subject: Richard Cromwell, if he had possessed his Father's Abilities, might have retained the Protectorate. To which is added, a Speech, delivered Dec. 18, being the Day of Public Commemoration, to prove, that the Reign of Anne has been improperly called the Augustan Age of English Genius. By C. V. Le Grice. 8vo. 1s. Nicholson. 1795.

MR. Le Grice tells us, that he publishes this declamation and speech in consequence of the advice of a person high in station, and eminent for his classical taste, who thought they might redeem that credit, which he had lost by a little publication, entitled the *Tineum*. As the prizes at Trinity college are not bestowed at random, the reader may expect to find something in these pages, not unworthy of his perusal; and he will not be disappointed.

In the declamation, Mr. Le Grice examines,—whether any such difficulties attacked the son of Cromwell, as never had been conquered by the father,—whether he was ever surrounded by any dangers through which he might not have steered, if he had been the same daring pilot in extremity:—Mr. Le Grice thinks not.

In the speech, Mr. Le Grice enters not into a comparison of the distinct merits of the authors whom he mentions; but shews that the balance of comparison, between the writers of the reign of queen Anne and of the present, is at least equal; but he farther observes, if we should be induced to hesitate, on which side the scale ought to preponderate, the victory is gained:

gained :—who would not decide in that manner, which might do the most honour to the genius of his countrymen ?

The declamation is too concise ; but with respect to composition, many passages deserve great commendation.

The speech possesses considerable merit, both as to matter and style : much good sense and good taste is exhibited within the compass of a few pages, and the whole affords a pleasing specimen of Mr. Le Grice's abilities. We present the reader with a short quotation from each—

‘ Those honors, and that dignity, which his father had bequeathed to the pusillanimous Richard, were bestowed upon another by a man, who had been the creature of the father, and was willing to have been the creature of the son ; but Richard deserted himself, and Monk deserted him. By perseverance in a long course of artifice, of vigour, of intrepidity, and venturous enterprize, opposed to the prejudices of equals, the hatred of rivals, and the conspiracies of the factious, Oliver had raised the colossus of the protectorate : resolution, such as he had ever exerted, was alone necessary to preserve it on a firm and sure basis : but this resolution his successor did not possess :—it tottered, and a pebble overthrew it.’ P. 14.

In estimating the characters of the writers during the reign of queen Anne, with the present, we think the following remarks just—

‘ When we consider Swift as an author, it is fair to estimate his powers by their effects, and in his political pieces they appear to have been great : but we are to consider also, that no small part of their efficacy was supplied by the passions of the readers : if we judge them by their internal excellence, very many of the pamphlets, which are continually issuing from the press, appear to deserve equal credit : we will name only the letters of Junius, and the *Vindiciae Gallicæ* of Mac Intosh. The force and spirit of Swift's wit was of the highest rank ; but our day has produced geniuses as original in the walks of humour ; and, since it is impossible to define wit, or to estimate it by any rules of composition, we have no right to condemn the taste of those, who prefer the humour of Sterne, or Walcot, to the *Tale of a Tub*, or the adventures of Gulliver.

‘ We will readily grant Addison his full praise ; that he enchant us with all the polite and elegant graces of wit, and all the attractions of moral beauty ; that his papers in that celebrated work the *Spectator* are eminently beautiful. In this mode of writing he has had many followers, who tread close in his steps. The *Connoisseur*, the *World*, the *Adventurer*, the *Essays of Goldsmith*, the *Mirror*, the *Idler*, and the *Rambler*, have had perhaps equal effect

in combating by wit or reason the reigning follies and vices of the nation. We may acknowledge the exquisite powers of Addison in describing life and manners: but the delicate humour, with which he has drawn a few characters, cannot be placed in competition with the truth of expression and force of colouring, with which modern manners are painted in the novels of Goldsmith, Smollet, and Fielding. It must not be ranked with the sublimity and pathos of Richardson, who has created a new species of fiction, and in scenes fully worthy of Shakspere has exhibited the deformity of vice and the beauty of virtue.' p. 32.

Sermons on Various Subjects: to which are Subjoined Hymns, suited to the several Discourses. By William Peebles, Minister at Newton upon Ayr. 8vo. Gray. Edinburgh. 1795.

WE shall present the reader with a few extracts, from which the tenor of these discourses will easily be discovered.

‘ Psalm xlv. 2. Thou art fairer than the children of men.

‘ This beautiful psalm, entitled a song of loves, is supposed by some to have been originally designed for the celebration of Solomon’s marriage. But from many expressions contained in it, and from the testimony of the unerring Spirit of God, we learn that a greater than Solomon is here. The inspired apostle, in the first chapter of his epistle to the Hebrews, applies a part of this psalm to our Lord Jesus Christ, in order to prove his infinite superiority to angels: “ But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.” This express testimony is, therefore, to be considered as a sufficient authority for applying the words of our text to that Divine Person, whose beauty and excellence, whose boundless love and transcendent glory, we are called to contemplate by faith at a communion table.

‘ The unparalleled beauty, and incomparable excellency of Jesus Christ are exhibited to our view, on purpose to inspire us with the most elevated conceptions of his glory; and to excite in our hearts the most sublime affections to him, who is the chief among ten thousands, and altogether lovely. He is indeed infinitely more amiable than the most amiable and excellent of the children of men. In Jesus there is more to engage our love, and to raise our esteem, than can possibly be found in any created object. None can be compared to him. In his person and character there is a happy union of all those excellencies that render him infinitely lovely and desirable to the believing soul.’ p. 1.

The

The preacher goes on in a similar strain, assuring us, that ‘if we attend to the sentiments of those who are the best judges of real worth and excellence, we will be convinced, that this glorious person is the fairest of men.’ While ‘he tabernacled on earth, he was fairer than the children of men:’ and in the middle of the discourse our preacher grows more animated—

‘ The word of God represents this Divine person in certain relations more endearing still—as the bridegroom, the head, and the husband of his Church; illustrating by these allusions the fervency of affection which subsists between Christ and his people. “ I have espoused you to one husband,” says the apostle, “ that I may present you as a chaste virgin to Christ.” “ Thy maker is thy husband.” “ Thus saith the Lord, I remember thee, the kindness of thy youth, and the love of thine espousals.” “ He that hath the bride is the bridegroom,” is the language of the Baptist concerning our Lord; “ but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly, because he heareth the bridegroom’s voice: thus my joy is fulfilled.” To this very intimate and endearing relation the apostle alludes, in Eph. v. 23. when speaking of the connection between husband and wife: “ for the husband is the head of the wife, even as Christ is the head of the Church.” Thus the Church is represented as the spouse of him who is altogether lovely. Attired as a bride with ornaments for the nuptial day, “ she shall be brought,” says the Psalmist, in the beautiful song of which our text is a part—“ with gladness and rejoicing she shall be brought; she shall enter into the king’s palace.” With what transport shall the believing soul meet the object of her affection, and rejoice in the sweets of the purest love! As a bridegroom rejoiceth over his bride, he rejoices over thee with infinite love. God rejoiceth over thee; the Holy Spirit rejoiceth over thee; angels rejoice over thee; and the countless company of the redeemed rejoice in this great salvation. There is joy on every side; for “ the marriage supper of the Lamb is come, and his wife hath made herself ready: Blessed are they who are called to the marriage supper of the Lamb!” p. 17.

At the close he is in raptures—

‘ O may this infinitely worthy, and beautiful object, be seen this day in the exercise of faith by every communicant! May he come, and grace his own ordinance with his presence; may our hearts be more and more captivated with his beauty, and our joy and exultation in him increased; so that we may be enabled to say, with the Church of old: “ The King hath brought me into his chambers; we will rejoice and be glad in thee. We will remember thy love more than wine, therefore do the upright love thee;

for thy name is as ointment poured forth. Awake, O north wind ! and come thou south ; blow upon my garden, that the spices thereof may flow out ; let my beloved come into his garden, and eat his pleasant fruits.' P. 29.

We have seen the preacher full of joy ;—let us now attend to his expressions of mourning. Speaking of the communion in another sermon, he tells us, that—

‘ In the exercise of deep sorrow, and genuine repentance, we are to observe this gospel feast. The Israelites were commanded to keep the passover with bitter herbs, emblematical of those bitter tears which are produced by faith, when its eye is directed to the cross of Christ, and to sin as the procuring cause of his sufferings. If ever we feel ingenuous sorrow, it is when standing at the foot of the cross. Here the eye of faith sensibly affects the heart. We experience feelings of repentance, which no words can express. We remember the wormwood and the gall, which would have embittered every worldly enjoyment, and converted the universe into an awful prison, if divine mercy had not provided a remedy in “ the blood of sprinkling.” These views of sin, mingled with views of the divine mercy, arise in the believing mind at this gospel feast. When God thus gives us the seal of the covenant, he speaks to our souls as he did to ancient Judah : “ And I will establish my covenant with thee ; and thou shalt know that I am the Lord ; that thou mayst remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God.” It is through faith in God, as keeping covenant and mercy, that genuine repentance thus operates in its kindlings in the heart. We grieve, because we have offended our best friend, who has loaded us with unmerited favours, and who still allows us free access to his presence. Our grief is at no time more sensibly poignant than when we come before him, soliciting new favours, and actually receiving his fatherly blessing at a communion table. The higher the elevation of the Christian, the deeper is the humility of faith ; the more ecstatic the joy, tears of godly repentance flow in a more copious stream. “ In this holy convocation,” we are to afflict our souls ; and mourn, and be in bitterness, as one mourneth for an only son, or for a first-born.’ P. 146.

Notwithstanding this sorrow, as on the death of an only son, we are instructed in a few lines farther on, ‘ to keep this passover with gratitude and praise, with the voice of joy and thanksgiving.’

Throughout the whole of these discourses the future tense is confounded, as is usual with Scotch writers,—and there is neither

neither elegance of diction, true pathos, nor sublimity, to recommend the sentiments, which must flow in the weakest mind from the copious passages of scripture with which this work abounds. The arrangement is methodical, and the preacher soundly calvinistical: and having said this, we have said all,—for there is scarcely a subject discussed in this volume, which has derived any advantage from the author's pen: but as long as it shall be thought sufficient by ministers to give to the world those common-place thoughts which can be of little service to any congregation, we must lament our hard fate in being obliged to *read* them, instead of enjoying the nap which the eloquence of the preacher might have procured us in the delivery.

The Anti-phlogistic Doctrine of M. Lavoisier critically examined, and demonstratively confuted, &c. To which is added an Appendix consisting of Strictures on Dr. Priestley's Experiments on the Generation of Air from Water, &c. By E. Peart, M. D. &c. 8vo. 4s. Boards. Miller. 1795.

OUR author begins by informing us that he has a very good opinion of himself and his performance—which may be sufficiently collected from the title page: but that we should not have any remaining doubt as to this particular, after having stated that inconsistency is a certain mark of error, he proceeds in the following manner—

‘ Such being my rule of conduct, no wonder if I have been dissatisfied with the philosophical opinions both of my predecessors and co-temporaries, and have ventured to think for myself; for no system of philosophy which hath been hitherto offered to the world, is free from the most glaring inconsistencies; they cannot therefore be true; and are not, therefore, by any means capable of giving satisfaction to a truly philosophical mind. Indeed, not one of them attempts to give that kind of satisfaction which an inquisitive mind requires; for, although the beauties and wonders of creation are produced by means of the peculiar arrangements of its component parts; those peculiar arrangements and their laws have never been attended to.’ P. 1.

From which we are to collect that Dr. Peart is the first true philosopher that ever offered his system to the world. But, not blaming any man for candour in declaring his real sentiments, let us proceed to examine the merits of the work before us.

Dr. Peart offers to the public a distinct criticism on each of the Reviews, respecting the manner in which they have treated his former publications. His chief view in doing this is to beg that they will find some specific fault in his theory, and not object to it in general terms. He also requests that they would be pleased to use as much freedom with his theory as he has done with that of M. Lavoisier. We should be truly unreasonable not to be satisfied with such a licence, and can only lament that that great man is not still living to make use of it himself. We shall first briefly consider his objections to the theory of the French chemist, and then endeavour to lay before our readers the outline of his own.

He objects to M. Lavoisier's doctrine of the properties of caloric in the following words—

‘ Some few of its absurdities I pointed out in my tract on the properties of matter, particularly with respect to the use which M. Lavoisier makes of caloric—he supposes it is simple and not compounded : capable of penetrating every thing ; consequently, powerful, active, and incoercible ; yet, he makes a few grains of oxygen capable of fixing and taming into quiescence and frigidity, as much caloric as will fill a large receiver, although not the thousandth part of that caloric is in contact with the oxygen, or near it. In like manner it will surround particles of hydrogen, of azote, of volatile alkali, of different acids, by all of which it is fixed and deprived of its activity and igneous properties. In that state of bondage he makes it perform inconsistencies : it prevents any two particles of the same kind, whether of oxygen, azote, acid, or alkali, from coming together ; so far it is consistent in its operations ; one atmosphere of caloric repels another—but when an acid with its caloric, is commixed with an alkali surrounded by its caloric, these different atmospheres, though the same simple principle and respectively repulsive among themselves, will then powerfully attract each other and draw the particles of acid and alkali, they surround, into contact, and there leave them—This M. L—— asserts, consequently, he makes caloric, in similar states, to be sometimes repulsive, at others attractive, and sometimes both repulsive and attractive to itself at the same time : for, whatever be the particles which it surrounds, those particles can have no action upon each other, on account of the widely extended atmospheres of caloric around them. This, indeed, is no more than an inexplicable inconsistency, which may be readily overlooked by those who can admit the glaring improbability that fire can be rendered permanently cool and refreshing, by being in the neighbourhood of a particle of oxygen ; however, it would have been as well if M. L—— had not given to caloric the appellation of “ the cause of repulsion,” unless he

He had given his readers some short account of the manner in which the repulsive cause is sometimes attractive.' p. 11.

However complete this objection may appear to the philosophical genius of our author,—to our limited capacity it seems either a misconception or a misrepresentation of M. Lavoisier's doctrine of caloric. That author supposes caloric to be uniformly a repulsive cause, but not so powerfully so but that it may be overcome by powers of attraction. According to M. Lavoisier's theory, the union of an alkali and acid brought together in a state of gas, is very well explained by supposing that the bases of these gasses have such an attraction to each other, as to overcome the repulsive forces of the atmosphere of caloric with which each alkaline and acid particle is surrounded, and consequently to unite, notwithstanding this impediment. Dr. Peart supposes that the alkaline and acid particles can have no action on each other, when separated by the atmospheres of caloric. But we cannot admit a *supposition* to have any weight, when opposed to the connected chain of evidence which supports the theory of M. Lavoisier.

He next attacks M. Lavoisier on the explanation of the solution of mercury in nitrous acid—

‘ According to the anti-phlogistic theory, mercury is a simple substance : — Caloric, if any thing but the cause of repulsion, is a simple, homogeneous matter ; and — Nitrous acid is composed of azote and oxygen.

‘ If mercury be put into nitrous acid, a calx is formed, and nitrous air is generated ; therefore, — *Mercury attracts oxygen from azote.*

‘ If that calx be exposed to the action of caloric, the mercury is left in its simple state, and the oxygen with caloric form oxygen gas ; consequently, — *Caloric attracts oxygen from mercury.*

‘ If mercury be exposed to the action of oxygen gas, the gas will be decomposed, and the mercury with the oxygen will form a calx ; therefore, — *Mercury attracts oxygen from caloric.*

‘ If nitrous acid be subjected to the influence of caloric, oxygen gas will be produced ; consequently, — *Caloric attracts oxygen from azote.*

‘ If nitrous gas be mixed with oxygen gas, the latter loses its caloric, and together they form nitrous acid ; therefore, — *Azote attracts oxygen from caloric.*

‘ In short, the whole process of dissolving mercury in nitrous acid, reducing the calx, and producing nitrous acid again by the mixture of the nitrous and oxygen gases formed in the process, is thus explained :

164 Examination of Lavoisier's Anti-phlogistic Doctrine.

‘ Mercury attracts oxygen from azote ;

‘ Caloric attracts oxygen from mercury ; and

‘ Azote attracts oxygen from caloric ; so that

‘ Mercury attracts oxygen ; caloric attracts it still more powerfully ; but azote most powerfully : yet mercury will attract it from azote ! If to this we add the preceding conclusions properly collated, we shall have a charming string of inconsistencies :

‘ Caloric attracts oxygen from mercury, and

‘ Mercury attracts oxygen from caloric ;

‘ Caloric attracts oxygen from azote, and

‘ Azote attracts oxygen from caloric.

‘ But, at present, no more need be said to convince those who are open to conviction, of its fallacy ; and those who, through prejudice, will not, or, from want of capacity, cannot see the force of these objections, would remain equally blind or stupid, were the list of absurdities swelled *ad infinitum* ; for which reason I shall leave the present subject, and proceed to that of the next section.’

P. 15.

This complicated objection is stated with so much skill, that we must confess it appeared to us unanswerable, till, upon considering it with more attention, we observed the following erroneous conclusion—

‘ If nitrous gas be mixed with oxygen gas, the latter loses its caloric, and together they form nitrous acid ; therefore—azote attracts oxygen from caloric.’

Here it is evident that Dr. Peart, to suit his purpose, puts azote for nitrous gas—which makes a great difference ; since, if it were true that azotic mixed with oxygen gas forms nitrous acid, the atmosphere would form nitrous acid ;—the skies would fall ; and if we could live long enough we might catch larks !

One seeming contradiction therefore into which he would draw M. Lavoisier, viz. that ‘ caloric attracts oxygen from azote and that azote attracts oxygen from caloric, is, we apprehend, cleared up.

The other supposed contradiction is that ‘ caloric attracts oxygen from mercury, and that mercury attracts oxygen from caloric.’ This case is more simple, and rests on the truth of the fact, that mercury may be both calcined and reduced *per se*. Now we beg leave to doubt whether calcined mercury can be completely reduced *per se* : and our author does not inform us that he has performed the operation. We admit, however, if it will suit his purpose, that part of the oxygen may be expelled by heat alone. Now supposing with M. Lavoisier that caloric is the repulsive cause, and that this cause acts in a ratio increasing with its degree of intensity, it does not appear

appear to us a contradiction to suppose that in one temperature mercury should separate oxygen from caloric, and that in another caloric should separate oxygen from mercury. We acknowledge, however, that we do not know of any other perfectly analogous fact in chemistry, unless the different products yielded by organised bodies in distillation, according to the degrees of heat applied, be admitted as such. But at all events, the love of pulling down ought not to prevail so far with us, as to suffer a dubious circumstance to overturn one of the corner stones of the beautiful fabric founded by Dr. Black, and brought to perfection by M. Lavoisier.

Let us now consider the theory which our author would substitute for that which he is anxious to annihilate—

' M. Lavoisier's theory.

- ‘ 1. Mercury is a simple substance.
- ‘ 2. Nitrous acid is formed of azote and oxygen.
- ‘ 3. Caloric is the simple matter of heat, or the cause of repulsion.
- ‘ 4. Oxygen gas is produced by the combination of oxygen with caloric.
- ‘ 5. Mercury attracts oxygen from oxygen gas ; therefore, mercury attracts oxygen from caloric.
- ‘ 6. Caloric attracts oxygen from mercury, and with it forms oxygen gas.

The author's theory.

- 1. Mercury is composed of an earthy basis and phlogiston.
- 2. Nitrous acid is chiefly composed of the acid principle ; but with a certain proportion of the alkaline principle, though not sufficient to neutralize it.
- 3. Fire is formed by the combination of the two active principles, æther and phlogiston.
- 4. Pure air is formed when particles of the acid principle are surrounded by æther in an atmospheric state.
- 5. The earth of mercury attracts the acid particles of pure air ; while the phlogiston of mercury attracts the æther of that pure air ; in consequence of which double affinity, the æther and phlogiston combine and form heat ; while the earth of the mercury is left in contact with the acid principle ; in which state they are combined together, and form a calx.
- 6. When the earth of mercury combined with the acid principle, is exposed to the action of

*M. Lavoisier's theory.**The author's theory.*

of a considerable quantity of fire, by the interposition of that fire the earthly particles of the mercury are separated from the particles of acid, so as to be no longer in contact with them: and, consequently, no longer attracted by them; therefore, the earth of the mercury attracts phlogiston, and the acid particles attract æther by decomposing the fire, formed by those principles; and from which they were originally separated, only in consequence of the attraction of the earth of the mercury to the acid principle; which attraction, in their present state, no longer exists; consequently, their simple affinities, in a state of separation, must take place.

7. Nitrous acid, by means of caloric, gives out oxygen gas; therefore, caloric attracts oxygen from azote.

7: In nitrous acid the acid principle is considerably active and disengaged, and in that state, having nothing else to satuate it, or to attract, it will attract æther from fire, so as to assume the state of pure air.

8. When azote is in the state of nitrous gas, it will attract the oxygen of oxygen gas from its caloric, so as to form nitrous acid: therefore, azote attracts oxygen from caloric.

8. Nitrous air is chiefly formed of the alkaline particles of nitrous acid, rendered aeriform by the acquisition of a large proportion of phlogiston from the mercury: this acquired phlogiston strongly attracts the æther of pure air; and, combining with it, forms heat, or fire; and the alkaline particles of the nitrous air, with the acid particles of the pure air, are left combined in the state of nitrous acid, along with the particles of acid taken up in the nitrous air.

9. The

M. Lavoisier's theory.

- ‘9. Mercury attracts oxygen from the azote of nitrous acid :
- ‘Caloric attracts that oxygen from mercury ; therefore, caloric hath a stronger attraction to oxygen than mercury hath, and mercury than azote ; yet, azote will attract oxygen from caloric, as is seen when nitrous gas decomposes oxygen gas.

The author's theory.

- 9. The earth of mercury attracts the acid principle from nitrous acid ; and gives its phlogiston to the alkaline, or other principle of the acid, with which it forms the chief part of nitrous air.

If the combination of the earth of mercury with acid be destroyed, by separating them by the interposition of fire ; as the earth of the mercury, then, can no longer attract the acid, it will attract the phlogiston of the fire itself ; and for the same reason, and at the same time, the acid will attract the æther of the fire, which will, by those separate attractions, be decomposed :— the mercury will be revived, and pure air will be at the same time generated.

Though fire is capable of taking the acid from the alkaline particles in nitrous acid, those acid particles combining with the æther of the fire and producing pure air ; yet, that alkaline principle when considerably deprived of its acid by mercury, so as to be in the state of nitrous air, will then attract the acid from its æther, and with it will again form nitrous acid ; because, at the moment when mercury combines with the acid, it gives its phlogiston to the alkaline particles of the nitrous acid, with which phlogiston they form nitrous air ; and, by the means of that acquired phlogiston, they become capable of decomposing pure air ; the phlogiston of the nitrous air attracting

M. Lavoisier's theory.

The author's theory.

attracting the æther of pure air, and with it forming fire; by which the alkaline particles are left to combine with the acid particles and to form nitrous acid.' p. 94.

The first reflection which occurs on perusing these comparative explanations, is, that all idle people will feel strongly prepossessed in favour of the theory of M. Lavoisier. We have some other reasons for rejecting that of our author. We object to the phlogistic doctrine, that it supposes a principle which is not proved to exist. How then can we approve of a theory which admits another imaginary principle, and which supposes that these two principles form the matter of heat which is perhaps itself imaginary? We think his objections to the new nomenclature nugatory, and his attempt to confound azote and hydrogen under the general term of the *alkaline principle*, contrary to the most decisive experiments. Dr. Peart also attempts to extend his theory to the explanation of phænomena hitherto considered as wholly distinct from chemistry, viz. those of gravitation, magnetism, and electricity. We must allow the author the praise of great ingenuity, and think that his work is worthy of attentive consideration. We beg leave in the mean time to decline entering further into the profundities of his speculations; but 'recommend it [his theory] to the particular attention of those whose capacities enable them to fully understand the principles he has explained.'

The Wheel of Fortune: a Comedy. Performed at the Theatre-Royal, Drury-Lane. By Richard Cumberland, Esq. 8vo. 2s. Dilly. 1795.

MR. Cumberland is so active a racer in the paths of Parnassus, that it may be said of him, as was said of Shakespeare, that ' panting time toil'd after him in vain,'—meaning, by panting time, the poor periodical Reviewers. We own at least that we have been anticipated by the public in acknowledging the merits of *the Wheel of Fortune*. It has obtained, and deserves their approbation. The character which this piece is written to exhibit (for Mr. Cumberland is fond of exhibiting a *single* character strongly marked, and giving to the rest only that slight finishing which may serve to throw that out in a bold relief) is that of a misanthrope made so by a severe

vere disappointment of his hopes from the woman he loved, and the man he trusted. Stung by his wrongs, and despairing of happiness, *Penruddoc* retires to a lonely cottage with a single attendant, where for twenty yeats he indulges that gloomy and solitary humour which is the too natural consequence of the finer feelings being deeply wounded in a mind of exquisite sensibility. After this period a large fortune devolves to him from a distant relation, including in it a mortgage to the amount of the whole estate of the man who has injured him and married his mistress, made over on account of gaming debts. At this point of time the play opens, with the following dialogue, after some difficulties encountered, before the attorney who comes to inform him of his good fortune, can obtain an audience.

‘ *Penrud.* Now, Mr. attorney, what have you to say, for thus disturbing my whole family? what have I done, or the poor cat, my peaceable companion, that thus the boisterous knuckles of the law shou’d mar our meditations?

‘ *Weazel.* Truly, sir, I was compell’d to make some little noise; your castle is but small—

‘ *Penrud.* It’s big enough for my ambition.

‘ *Weazel.* And passing solitary.

‘ *Penrud.* I wish you had suffer’d it to be silent too.

‘ *Weazel.* In faith, sir, if I knew how to be heard without a sound, I’would gratify your wish; but if your silence suffers by my news, I hope your happiness will not.

‘ *Penrud.* Happiness! What’s that? I am content, I enjoy tranquillity; heaven be thank’d, I have nothing to do with happiness.

‘ *Weazel.* There you are beyond me, sir. If an humble fortune and this poor cottage give you content, perhaps great riches and a splendid house wou’d not add to it.

‘ *Penrud.* Explain your meaning, friend: I don’t understand you.

‘ *Weazel.* In plain words, then, you are to know, that your rich relation, sir George Penruddock, is deceas’d.

‘ *Penrud.* Dead!

‘ *Weazel.* Defunct; gone to his ancestors; whipp’d away by the sudden stroke of an apoplexy; this moment here, heaven knows where the next: death will do it when he likes, and how he likes; I need not remind you, sir, who are so learned a philosopher, how frail the tenure of mortality.

‘ *Penrud.* You need not, indeed: if sir George thought as seriously of death before it happened, it may have been well for him; but his thoughts, I fear, were otherwise employed.

‘ *Weazel.* I much doubt if he ever thought at all; he was a fine gentleman, and liv’d freely.

‘Penrud. No wonder then he died suddenly—but how does this apply to me?’

‘Weazel. No otherwise than as you are the heir of every thing he posses’d: I have the will in safe keeping about me.’

‘Penrud. Have patience; this is somewhat sudden; I am unprepar’d for such an event; ’twas never in my contemplation: I was in no habits with sir George, never courted him, never corresponded with him; the small annuity, ’tis true, on which I have subsisted, was charg’d on his estate, and regularly paid, but here he never came; man could not be more opposite to man; he worshipp’d fortune, I despis’d her; I studied closely, he gam’d incessantly—

‘Weazel. And won abundantly—if money be your passion, you’ll find plenty of it.

‘Penrud. What shou’d I do with money?

‘Weazel. Money indeed!—why money is—in short, what is it not?

‘Penrud. Not health methinks, not life—for he that had it, died.

‘Weazel. But you that have it, live—and is there nothing that can tempt you? recollect—books—money will buy books; nay more, it will buy those who write them.

‘Penrud. It will so.

‘Weazel. ’Twill purchase panegyrics, odes, and dedications—

‘Penrud. I can’t gainsay it.

‘Weazel. House, table, equipage, attendants—

‘Penrud. I have all those: what else?

‘Weazel. Ah, sir, you surely can’t forget there are such things in this world as beauty, love, irresistible woman—[Dame Dunckley crosses the stage.]

‘Penrud. I keep a woman; she visits me every day, makes my bed, sweeps my house, cooks my dinner, and is seventy years of age—yet I resist her.

‘Weazel. I cou’d say something to that, but I am afraid it will offend you.

‘Penrud. Say on boldly; never fear me.

‘Weazel. Why truly, sir, I find you of a very different temper from what I expected: I should doubt if your philosophy has made you insensible; I am sure it has not made you proud.

‘Penrud. I am as proud in my nature as any man ought to be, but surely as humble as any man can be.

‘Weazel. Suffer me then to ask you if there is not a certain lady living, Arabella Woodville by name, whom you once thought irresistible, and who even now perhaps might put your philosophy to a harder trial than the old dame of seventy, who does the drudgery of your cottage?

‘Penrud. Who told you this? how came you thus to strike upon a name, that twenty years of solitude have not effac’d?

‘Weazel.

‘ *Weazel.* Because I wou’d prepare you for a task, that with the fortune you inherit must devolve upon you. The interests of this lady, perhaps even her existence, are now in your hands. When I shall deliver the deeds bequeath’d to you by your cousin, I shall arm you with the means of extinguishing the wretched Woodville at a blow.

‘ *Penrud.* What is it you tell me? Have a care how you reverse my nature with a word. Woodville in my power! Woodville at my mercy! If there’s a man on earth, that can inspire me with revenge, it is that treacherous, base, deceitful rival. I was in his power, for I lov’d him—he betray’d me; I was at his mercy, for I trusted him—he destroy’d me.

‘ *Weazel.* Now then you’ll own that money can give something, for it gives revenge.

‘ *Penrud.* Come on; my mind is made up to this fortune; to the extremest atom I’ll exact it all: the miser’s passion seizes on my heart, and money, which I held as dirt, is now my deity. p. 8.

With great art, and by proper gradations, the mind of Penruddock, ulcerated by his wrongs, but still retaining the seeds of all the kind affections, is made to relent at the distress of the woman he loved, aided by that of her son, a generous, spirited youth, who is just escaped from a French prison, and on his return, finds an execution in his father’s house: and at length he obtains a complete triumph over himself, by sacrificing his resentment, and restoring the fortunes of the family. There are several delicate touches in the interviews with Henry, the son, particularly where Penruddock is so much affected by his resemblance to his mother;—all of which, as indeed every incident in the character, received full force from the exquisite acting of Mr. Kemble. We shall give our readers the interesting interview with Mrs. Woodville—

‘ *Penrud.* ‘Tis done! the last bad passion in my breast is now expell’d, and it no longer rankles with revenge: in the retirement of my cottage I shall have something in store, on which my thoughts may feed with pleasing retrospection: courted by affluence, I resort to solitude by choice, not fly to it for refuge from misfortune and disgust. Now I can say, as I contemplate nature’s bold and frowning face—“ Knit not your brows at me: I’ve done the world no wrong.”—Or if I turn the moral page, conscious of having triumph’d in my turn, I can reply to Plato, “ I too am a philosopher.”

‘ *Jenkins enters.*

‘ *Jenkins.* Mrs. Woodville desires leave to wait upon you.

‘ *Penrud.* Am I a philosopher now? (aside.)—Admit the lady—

[exit Jenkins.]—Where is my boasted courage? Oh! that this task was over!

“Mrs. Woodville enters.

“Mrs. W. If you are not as totally revers’d in nature as you are rais’d in fortune, I shall not repent of having hazarded a step so humbling to my sex, so agonizing to my feelings; for I am sure it was not in your heart, when I partook of it, to treat a guiltless woman with contempt, or wreak unmanly vengeance on your worst of enemies, when fallen at your feet.—Shall I proceed, or pause? Give me the sign; I urge you not to answer.—Ah, sir! you are greatly agitated.

“Penrud. I am indeed; yet if I can resolve to turn aside my eyes from the still lovely ruin of your face, I may find powers to hear you..

“Mrs. W. I am a wife—a mother—

“Penrud. Oh! too much, too much!—(he weeps.)

“Mrs. W. I’ll wait in silence: I will proceed no further.

“Penrud. Years upon years have pass’d since I have heard that voice, yet in my dreams those tones have visited me; I have wak’d, and cried—“Speak to me, Arabella, Oh! speak again!”—’Twas fancy, ’twas illusion.

“Mrs. W. Let me retire; I cannot bear to hurt you.

“Penrud. Pray do not leave me: did you know what struggles I have surmounted, you wou’d say I perform wonders.—I cou’d not write to you, judge what it is to see you.

“Mrs. W. I thought that these emotions had subsided, and that solitude and study had made you a philosopher.

“Penrud. You see what a philosopher I am. You never knew me rightly; I had a heart for friendship and love; I was betray’d by one, and ruin’d in the other.

“Mrs. W. You have been deeply injur’d, I must own: I too have been to blame, but I was young and credulous, and caught with glittering snares.

“Penrud. Aye, snares they have been; fatal ones, alas!

“Mrs. W. I have liv’d in dissipation, you in calm retirement: how peacefully your hours have pass’d, how unquietly mine! one only solace cheer’d my sad heart—my Henry, my son.

“Penrud. I’ve seen him; I’ve convers’d with him: he spoke unguardedly, but disappointment sours the mind; he treated me unjustly—but he resembles you, and I forgave him.

“Mrs. W. When you say that, you speak of what I was, not what I am.

“Penrud. You are much chang’d, much faded; but I have your picture fresh and fair as the first bloom of youth.

“Mrs. W. My picture! how did you possess yourself of that?

“Penrud. By a most foul and infamous piece of knavery, a treacherous

treacherous friend defrauded me of the substance, and left me nothing but the shadow to contemplate: but memory was faithful; it has cheer'd me in my solitude.

‘ *Mrs. W.* If you are thus retentive of affection, I must suppose you are no less so of resentment; why then shou’d I repeat my sorrows? You know them.

‘ *Penrud.* I know them; I have felt them; I have redress’d them.

‘ *Mrs. W.* Redress’d them! What is it I hear?

‘ *Penrud.* What I have done, I have done; I cannot talk of benefits, nor will I hear acknowledgements. You wou’d have sunk—I cou’d not chuse but save you.

‘ *Mrs. W.* I’ll not oppress you with those fulsome thanks that pall the generous ear; I will congratulate you rather on those exquisite sensations, which must far outvalue any price you can have paid for them; I’ll say to you in truth, that till this moment I had almost lost remembrance of your person; doubt on my part, and reserve on yours, had wrapt a mist about you—now mercy beams, the cloud disperses, and I behold and acknowledge Penruddock once again. p. 69.

Of any characters in this piece besides the principal one, there is little to be said; and the whole courtship of sir David Daw is very insipid: that however does not affect the general merit of the piece; but the want of sufficient attraction in the character of *Mrs. Woodville* does materially affect the interest we take in the part of Penruddock himself, as we cannot readily conceive that a passion which twenty years could not extinguish should be inspired by an object in whom we discover nothing peculiarly striking: and the character of the friend is totally worthless. It appears to us, that Penruddock’s interview with *Woodville* might for that reason have well been spared; and we cannot help mentioning the author’s predilection for duelling, which appears in almost all he writes. Among the sentiments of the piece, we could not help noticing the following, speaking of soldiers, “I did not know it was amongst their *privileges*; but this I know, they cannot in my opinion have *too many*?” It is not without some alarm that a thinking mind can reflect upon such a sentiment being received without disapprobation by a commercial city, which till lately has shewn a wholesome jealousy of the military force; nor do we see how the privileges of the soldiery should be enlarged, but by trenching proportionally on the privileges of the people. On the whole, this play, though in many parts too slightly touched, is entitled to the best praise,—originality, and of the best kind,—originality of character.

A Plain and Easy Introduction to the Principles of Natural and Revealed Religion; with a Comprehensive View of the Reasonableness and Certainty of the Christian Dispensation, &c. By a Clergyman of the Church of England. In two Vols. 12mo. 6s. Boards. Rivingtons. 1795.

THE first of these volumes comprehends three parts, in the following order—

‘ Part I.—Of the Existence of God—Illustration of the argument—Of the nature and attributes of God—Of the incommunicable attributes of God—Of the communicable attributes of God—Of the moral attributes of God—Of declarations in Scripture concerning God—Of further descriptions of God’s attributes in the Scriptures—Of God’s essential Justice—Concluding reflections upon the attributes of God—Of Atheism—Reflection concerning Atheism.

‘ II.—Of God, as the moral governor of the universe—Of the groundwork of Revelation—Of Religion in general; and its divisions—Of a Revelation from God, as possible, probable, and necessary—Of the possible means of affording a Revelation—Of the method actually adopted; Prophecy and Miracles—Of Miracles—Of distinguishing true Miracles from false ones—Of the impossibility of some Miracles being false ones—Application of the argument from Miracles—Of Scepticism—Of Infidelity.

‘ III.—Of the Antiquity of the Scriptures in general—Of the knowledge of God, as revealed to men—Of the will of God as revealed to mankind before the Law—Amount of this evidence—Sufficient means of knowing God, after the Law—Of the intercourse with the Jews, as serving to instruct other nations—Of the further successes of the Israelites, to the same end—The like effects from the separation of the ten tribes—The same effects from the restoration, after the Captivity—Concluding particulars as to the condition of the Jews—Of memorials, and remembrances of true Religion among the Heathens.’ Vol. i. p. vii.

Of this work, the author, or more properly the compiler, speaks as follows, in his preface—

‘ Of performances not unlike in tendency with the following, it will be remembered, that there are many to be met with in the English language: such as, Addison’s ‘ Evidences of the Christian Religion;’—Grotius, ‘ on the truth of the Christian Religion;’—Dr. Clarke, ‘ on the unchangeable obligations of natural Religion, and the truth and certainty of the Christian Revelation;’—Mr. Locke, ‘ on the Reasonableness of Christianity;’—Bp. Stillingfleet’s ‘ Origines Sacrae:’—to which, of later works, might be added, Dr. Beattie’s ‘ Evidences of Christianity;’—Mr. Bryant’s treatise on the Christian Religion;—and Dr. Paley’s recent publication upon

upon the same subject.—But for purposes more elementary than the generality of these, were the following pages prepared, and in part printed, before the last mentioned performance came to the editor's acquaintance:—to whom, from motives chiefly of a domestic nature, it had been made a matter of occupation, during a residence in the country, to draw up the following short review of certain evidences in relation to Christianity, for the most part from Dr. Jenkin's learned treatise 'on the truth and certainty of the Christian Religion;—a work, long out of print, and in particular made choice of for this purpose, from the small apparent probability of a speedy republication. Vol. i. p. ii.

The present work is designed more immediately for the use of young persons. The mode therefore, adopted in the first part, is not that of close metaphysical reasoning like that pursued by Dr. Clarke in his *Demonstration of the Being and Attributes of God*, nor yet of that comprehensive brevity, pursued by Grotius, in his book, *de Veritate Religionis Christianæ*,—but of popular reasoning: and in general the style is neat and correct: we however—think there are one or two material omissions, such for instance, as the question concerning the origin of evil, which properly belonged to this division of the work. We also think that the distinction of the trinity should have been deferred entirely to another place. It would have been of advantage also to his young readers, if the gentleman had, in his notes, referred to authors who have written more at large on particular subjects, or at least, if he had pointed them out at the end of each part of the book.

The second volume consists of four parts, in the following order—

‘ Part I.—Of the Pentateuch—Of the predictions in the books of Moses—Prophecies of Moses—Of the divine authority of Moses—Of the possibility of falsehood in the history given by Moses—Of Joshua and the Judges—Of the Israelites under their kings—Of the Prophets and their writings—Of the Prophecies and Miracles of the Prophets—Further of the Prophecies—Conclusion of the subject.

II.—Of the connected plan of the Scriptures with each other—Of the person of our blessed Saviour, and the Prophecies relating to his Birth—Of the Prophecies relating to the Life of the Messiah—Of Prophecies relating to his Death—Of Christ foretold as king—Of our Saviour's Prophecies—Of our Saviour's Miracles—Of Christ's Resurrection and Ascension—Further evidence of the Resurrection—Of the Apostles and Evangelists—Of the Prophecies of the Apostles and others—Of the Miracles of the Apostles and others—Further evidence of miraculous effects on the Apostles and others—Conclusion of this Argument.

‘ III.—Of the writings of the Apostles, and Evangelists—Of the Doctrines contained in the Holy Scriptures—Of motives to obey ;—and helps to Holiness in the Scriptures—Of the Reformation and Happiness of mankind by the Gospel—Of the more mysterious parts of the Christian Religion—Conclusion.

‘ III.—Of the Heathen Religions—Of the Prophecies, and Miracles of the Heathens—Of the religious doctrines of the Heathens—Of the Mahometan Religion—The Alcoran false, immoral, and absurd—The truth of the Christian Religion as certain as the Being of God—Inference from the whole.’ Vol. ii. p. iii.

As our author, in his quotations from the scriptures, adopts implicitly the present translation, little room is left for criticism. The more mysterious parts of the Christian religion are treated in the sense generally called orthodox. The following passage we leave as a specimen of our author’s manner—

‘ From this view of the truth and certainty of our religion, it may be affirmed,—that considering the scriptures only as a history, containing the actions and doctrines of Moses and the prophets, and of our Saviour and his apostles, we have the greatest human testimony that can be, of men, who had all the opportunities of knowing the truth of those miracles, &c. which gave evidence and authority to the doctrines, as revealed from God; and who could have no interest to deceive others, but exposed themselves to all manner of dangers, infamy, torments, and death itself, by bearing testimony to the truth of what is contained in the scriptures:—whereas impostures are wont to be invented, not to incur sufferings, but to avoid them, or to obtain the advantages and pleasures of this world.

‘ This testimony amounts to a moral certainty, or, as it may properly enough be called, a moral infallibility ; because it implies a moral impossibility of our being deceived by it: such a certainty it is, as that nothing with any reason can be objected against it.—We can have as little reason to doubt that Christ and his apostles did, and suffered, and taught, what the scriptures relate of them, in Jerusalem, Antioch, &c. as that there ever were such places in the world ; nay, we have that much better attested than this, for many men have died in testimony of the truth of it.—And further ; this testimony being considered with respect to the nature of the thing testified, as it concerns eternal salvation, which is of the greatest concern to all mankind, it appears that God’s veracity and goodness are engaged, that we should not be deceived inevitably in a matter of so much consequence.—So that this moral infallibility becomes hereby absolute infallibility : and that which was before but human faith, becomes divine ;—being grounded not upon human testimony, but upon the divine attributes, which thus attest and confirm

confirm that human testimony. So that divine testimony is the ultimate ground for us to believe the will of God to be delivered in the scriptures; it being repugnant to the very notion of a God, to let men be deceived, without any possible help or remedy, in a matter of such importance—The ground therefore of our faith is absolutely infallible, and it is evident from the divine attributes, that God doth confirm this human testimony by his own.' Vol. ii. p. 293.

An Epitome of History; or, a Concise View of the most important Revolutions and Events, which are recorded in the Histories of the principal Empires, Kingdoms, States, and Republics, now subsisting in the World: also their Forms of Government: accompanied with short Accounts of the different Religions. In two Volumes. By John Payne. Vol. II. 8vo. 7s. Boards. Johnson. 1795.

IT is some time since Mr. Payne published the first volume of this work; and in our XII. volume, p. 404, we had occasion to speak of it in very favourable terms. The work may now be considered as complete, —the present portion including the whole of Asia, Africa, and America, which are treated of under the following heads—

‘Japan—China—Moluccas, or Spice Islands—Tibet, or Thibet—Mogul Empire, or Hindostan—Persia—Asiatic Islands in the Mediterranean Sea, viz. Rhodes, Cyprus, Scio,—Egypt—Abyssinia—States of Barbary—The Discovery of the West Indies—The Conquest of Mexico—The Conquest of Peru—The United States of America.’

The government of Japan is a most singular compound of military and hierarchical despotism. It is well known that it was the ill conduct of the Portuguese which inspired the Japanese with a rancorous hatred against the very name of Christian. Some vulgar errors, with respect to their connexion with the Dutch, are however removed by our author—

‘It has been confidently asserted, that the Dutch here deny that they are Christians; and as a proof of their not being of that religion, they, on their first landing, trample a crucifix under their feet: but Kæmpfer asserts, that this is an unjust calumny, and maintains that they freely own their being Christians; but justly maintain, that their sentiments are very different from those of the Portuguese. There is, however, a ceremony of this kind very strictly required to be performed by the natives of both sexes and all ages. At the beginning of the year, images about a foot high, cast of copper, representing the cross, and the Virgin Mary with her child, are brought forth in many parts of the empire, particularly at Nagasaki, where Christianity principally prevailed. On this occasion, every person,

person, except the governor and his attendants, even the smallest child, must be present. Overseers are appointed at every place, and the inhabitants are collected together in certain houses; the name of every one being called over. Even children unable to walk have their feet placed upon the images; all others are required to pass over them from one side of the room to the other.' p. 16.

The moral character of the Dutch does not however stand very high in the following anecdote—

‘ About the year 1663, the English attempted to open a traffic with Japan, but the Dutch, dreading such a rivalry, took the most effectual method to alienate the minds of the Japanese from these new European merchants, by informing them, that the king of that country, Charles II. had married a daughter of the king of Portugal. Since that time the English have entirely given up all trade directly with Japan.’ p. 20.

Mr. Payne has apparently bestowed much well-directed labour on that part of his epitome which respects Hindostan, and has drawn his information from the most respectable sources,—from Robertson—Rennel—Dow—Holwell—Halhed—Hamilton—Veselst—Dirom—Moor—Orme and Scott. As most of these have however been noticed in succession in our journal, we shall not insert any extracts from that part which we consider as compilation. The following remarks on a part of Mr. Halhed’s preface, we consider as original, and they are certainly judicious —

‘ A remarkable and interesting circumstance in the traditional belief of the Hindoos is, the inconceivable antiquity of the world. In the extent of their belief of this fact they even exceed their neighbours, the Chinese, and do not fall short of them in circumstance of relation. They reckon the existence of the world by four Jagues, or ages. The first they call ‘ The Suttee Jogue,’ or age of purity; which they hold to have lasted 3,200,000 years, and that the life of man was, in that age, extended to 100,000 years, and that his stature was twenty-one cubits. The second they call ‘ Tirtah Jogue,’ or the age in which one-third of mankind were reprobated. They suppose its duration to have reached 2,400,000 years, and that men then lived to the age of 10,000 years. The third they call ‘ The Dwapaar Jogue,’ in which half of the human race became depraved; this period, they say, continued 1,600,000 years, and men’s lives were reduced to 1000 years. The fourth, or ‘ Collee Jogue,’ in which all mankind are corrupted, or, rather lessened (for such is the meaning of Collee), is the present æra, which they suppose ordained to exist for 400,000 years, of which near 5000 are already passed; man’s life in this period is limited to 100 years. Halhed’s Preface, page xxxviii.—To reconcile such wonderful

wonderful extravagances with the sober scriptural relations of the origin of things, would be a solution devoutly to be wished, and therefore prompts to hazard the following conjectural explanation. Let us then consider the first age, or the Suttee Jogue, as an angelic state; and both the Jewish and Christian scriptures warrant a belief of such beings existing long before mankind was produced. We can only conceive of angels as of beings possessing intellectual faculties, not differing in their nature, but merely in their degree, from men; and the mental powers of men seem to have been so enlarged, in the notions of the Hindoos, during that period, that they may as well be called embodied angels as men. The second age, or Tirtah Jogue, bears no essential disagreement with the relation of the fall of angels, to which the Jewish and Christian oracles bear testimony. The third may be considered as a farther defection in the angelic host; and the fourth corresponds, very remarkably, with the Mosaic account of the duration of this globe.' p. 210.

One error Mr. Payne has incautiously admitted from Hall-hed, which is, that the Hindoos know of no tradition respecting the deluge; whereas the direct contrary has been established by the more accurate researches of the much-lamented sir William Jones, who has proved that they have such a tradition, and nearly corresponding with the Mosaic account.

We are no friends to *war* upon any grounds or for any yiews, and least of all for the delusive projects of commercial rapacity. If any motive however could justify it, it would seem to be that of putting an end to the unjust depredations of the piratical states of Barbary.

' It is an object worthy the attention of all the powers of Europe, especially the maritime, to free themselves from the insolence of these rovers, that their subjects may thereby be protected in their persons and goods, from the hands of rapine and violence, their coasts secured from insults and descents, and their ships from capture on the sea. The conquest could not be attended with any great difficulty, if the English, Dutch, French, and Spaniards would unite to join their forces and fleets, and fall upon them in separate bodies, and in several places at the same time. The general benefit of commerce would immediately follow, by settling the government of the sea-coast towns in the hands and possession of the several united powers; so that every one should possess them, in proportion to the forces employed in the conquering them; the consequence of such success would soon be sensibly felt by the conquerors; for as the quantity of productions fitted for the use of merchandize is found to be considerable even now, under the indolence and sloth of the most barbarous people in the world, how much might all those valuable articles be supposed to increase by

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the industry and skilfulness of the diligent Europeans, especially the English, French, and Dutch? We might also reasonably suppose that the Moors, being in consequence of such a conquest driven into the interior country, and being obliged to seek their subsistence by honest labour and application, would at length be induced to increase the product, and, as multitudes of Christians would be encouraged by the advantages to be derived from the soil and climate to settle on the coasts, the manufactures and merchandize of Europe could not fail of finding a great additional consumption; the many new ports and harbours which those Christian nations might construct would be so many new markets for the sale of those manufactures, and the spirit of commerce would have an ample territory on which to expatiate. p. 396.

Our readers will perceive from the above specimens, that the style of Mr. Payne is clear, plain, and unaffected; he appears in general to be accurate, and is certainly entitled to the praise of being a useful and industrious compiler.

An Inquiry into the History, Nature, Causes, and different Modes of Treatment hitherto pursued, in the Cure of Scrophula and Cancer. By William Nisbet, M. D. Fellow of the Royal College of Surgeons, Edinburgh. 8vo. 4s. Boards. Kay. 1795.

IN this treatise a very comprehensive view is taken of two diseases which have justly been considered as the opprobrium of medicine; and such medical men as are not perfectly informed of all that has been written on them or attempted in practice towards their cure, will find ample satisfaction in the perusal of the work before us. We are sorry however that our commendation of Dr. Nisbet's labours must of necessity stop here; since, though he has insinuated in the concluding pages, that he is in possession of a more advantageous plan of treatment than other practitioners can boast, he has not thought proper to give it a place in the work.—He concludes—

‘ I have thus laid down some general principles, by which it will be understood how I proceed in the treatment of scrophula and cancer. I shall enter into no farther detail at present. The result of this practice, whether good or bad, I pledge myself to lay before the public, at no distant period, in the form of an appendix to the present work. From it they will be able to form an opinion, which, I flatter myself, will not be unsatisfactory. Cases of every disease will occur, it is well known, to baffle the power of any treatment whatever; but if, by the plan of cure suggested, in a disease so deplorable as cancer, while yet in its occult state,

nine out of every ten cases shall be saved from the present cruel mode of procedure, my labour, I shall consider, amply rewarded. In the ulcerated stage, the proportion will not be so considerable; but still much may be done to mitigate, if not always to cure.' P. 262.

The doctor's ideas of scrophula are summed up in the following way. He observes—

In the first disease, or scrophula, I can say with confidence, that all the external forms of the malady, either of swelling or ulceration, affecting the soft parts, may be removed with ease and certainty; and of the internal forms, that pulmonary consumption, taken before an advanced period of hectic, may, in the greater number of instances, be cured. In order to accomplish these desirable ends, a different opinion on the nature of scrophula must be formed, from what has been generally held out. I conceive that this disease is particularly marked by a defect of animalization, and to remove this, the application of medicine will be useless without the aid of regimen. The general debility and flaccidity of the system, so often taken notice of; the crude watery secretions; and the indolent torpid inflammation, are all strong proofs of what I alledge. The solids want their due vigour to give the fluids their proper constituent principles, and the latter seem to have a defect of that vitality, on which their action on the vascular system, or their effect on the solid parts, appears to depend; for it is clear, they are to be considered as something more than inert fluids; and if a reciprocal co-operation betwixt the solids and fluids is necessary to health, the latter are certainly, in this disease, defective in their powers.

'In the treatment of scrophula, we have seen that authors have attended, either simply to the state of the solid, conceiving, that by invigorating it alone, a cure was to be effected, and an alteration of the state of the fluids to ensue; or they have attended solely to the state of the fluids, on the idea of throwing out, or correcting, a noxious matter contained in them, that formed the principle of the disease; but, in treating scrophula, I maintain, that though the state, both of solids and fluids, claims an equal share of attention, and though we cannot disjoin them, in a certain degree, from each other, yet it will be proper to consider them as unconnected, and to direct a separate plan of treatment for each in conducting the cure. With these observations, then, on its nature, the first step in the removal of scrophula will be, to direct a regimen capable of giving that vigour to the solid which it wants; and also to convey to the fluids that share of vitality which they are naturally intended to possess.' P. 258.

How the latter indication is to be effected with greater certainty

certainty than heretofore, we must wait Dr. Nisbet's leisure to be informed. Announced in such promising terms, the public will no doubt be anxious for the appearance of an 'Appendix,' which is to console them for an omission that few perhaps will think excusable in the present inquiry.

Essai tendant à rendre la Prononciation de la Langue Anglaise plus facile aux Etrangers, &c. Par Guillaume Smith, A. M.

An Attempt to render the Pronunciation of the English Language more easy to Foreigners; being the Abridgment of a larger Work to be comprised in three Volumes, and entitled a Dictionary of the English and French Languages, upon a plan entirely new. By William Smith, A. M. 8vo. 6s. Boards. Dilly, 1795.

THE difficulty of acquiring a good pronunciation of the English language is a subject of general complaint with foreigners: and if we were to attend to the various modes of speaking by our own countrymen, we should find a good pronunciation far from being common with the majority of the natives of this island. To acquire a just pronunciation of every word in any language by means of books alone, we shall not hesitate to declare impracticable: and whatever helps might be afforded by comparing the sounds in the English with those of other languages, the exceeding irregularity of our spelling would render every effort in a foreigner to speak with propriety unavailable. What then can he do?—He must have recourse to a native of this country for instruction, or, by constant intercourse with the best speakers, and assiduous practice, conquer the difficulties in his first approach to our language. But here again another difficulty presents itself. We have not, as upon the continent, persons in every town of consequence, to teach the principles of language. The natives are employed in other works; they are either engaged in a lucrative branch of trade, or can live without any occupation, or are employed in some profession, or if by their education they should seem to be qualified for this task, the teaching of their own language is considered as too trifling an occupation, and their time is supposed to be better, as it certainly is more gainfully employed, in beating the rudiments of two dead languages into the heads of boys, the majority of whom in future life will forget all the pains bestowed upon them in early years. To this and some other causes not necessary to be mentioned at present, we may at-

tribute the general ignorance in most of the learned of our countrymen, as well of the pronunciation as the structure and beauty of their language. On the former subject some pains have been bestowed of late years; and the labours of Sheridan, Walker, and others, have been beneficial to the public. There is still however great room for improvement; and perhaps we ought to look upon that education as incomplete, whatever boast may be made of the seminaries which produced it, if the fruit to be derived from it is marred by a barbarous pronunciation.

To pronounce well, there must be a good organisation, a good voice, and either sound judgment or a great deal of practice under the best teachers. Children naturally look up to their mothers for this first mode of instruction; and it is therefore the more incumbent on them to understand the proper mode of pronouncing, as well as the different obstructions to a good pronunciation in their children. What time, what pains were employed, before those exquisite tones were produced by the musicians of the present day! and the same instrument, in the hand of a raw practitioner, torments us with jarring notes. Thus it is with speaking:—the mouth is the instrument through which the voice produces justly modulated sounds; and a good ear can distinguish in every letter, whether the tongue has performed its proper office, and made the stop in the right place. The generality of speakers and hearers indeed are insensible of this: they speak by rote,—they speak without propriety,—they are contented to speak like their neighbours; and the politeness of better company, into which they may sometimes fall, would rather put up with their uncouth sounds, than run the risque of offending by pretending to correct the vulgarity of their pronunciation. Let any one try the effect of the almost insensible changes in the position of the organs of speech, in pronouncing the labial, palatine, or dental letters,—and he will both understand our meaning, and see the difficulty of correcting errors in a pronunciation established by long habit. Yet we have seen an eminent lawyer getting rid almost entirely of his northern accents, and thus making way to the highest post in his profession: and we can take upon ourselves to say, that, with equal care, the rest of his countrymen, and the inhabitants of Ireland, might be brought nearly upon a level with the best speakers in the metropolis.

The first thing in teaching a foreigner, or a native whose pronunciation is injured by the dialect of his county, is to shew him the mode of making the sounds in our language, and the letters by which they are denoted. This is generally neglected, as conceived to be easily learned by practice: and the position of the organs of speech,—the great requisite in this

this case,—is seldom or never attended to. Having acquired the power of pronouncing every single sound, the various combinations of them may be gradually learned; and in this slow way to all appearance, in the space of a month the scholar will have acquired a just articulation, and find his progress easy forever after: whereas nothing is more common in the present mode than for foreigners to begin ill, and to continue to speak with a foreign accent to the end of their lives. Our author, in his introduction, gives what he apprehends to be the number of simple sounds in our language,—divides his consonants into labial, dental, &c. but, instead of shewing the position of the organs of speech in pronouncing these letters, refers to the French or German for a nearly similar sound.

Having laid down the law for simple sounds, he gives a dictionary of words ranged according to these sounds. First he takes the monosyllables having the first sound of the vowel *A*, as in the words *All*, *Fall*: and the learner, having acquired this sound, must soon master the words in succession—*Awe*—*Daw*—*Jaw*—*Kaw*. Here we doubt of the propriety of putting in the word *Hale*, to *draw*,—of *Sward*, used in some counties for *surface*,—and of *Shorn*, the participle of the verb *shear*. The monosyllables with the second sound of *A* are ranged in order in the next section,—*Ab*—*Bar*—*Tar*—*Balm*—*Dance*.—In this class are put the words *Haunch*—*Paunch*—*Launch*—*Craunch*:—general custom seems to authorise the pronunciation of the first of these words in this manner; but it is certainly irregular; and the first sound of *A* is used by the best speakers in the other words, and may with propriety be used still by good speakers in the first word. The third sound of *A* comes next, as in the words—*Day*—*Gay*—*Hay*—and in this class are introduced many words, which we cannot by any means allow to have a place in it: thus—*Yea*—*Lade*—*Fade*—*Jade*—*Made*—*Wade*—*Ale*—*Bale*—*Pale*—and this error runs through the whole dictionary. It is in these things that an exact pronunciation is discovered, and the shades of minute differences better observed. Let a person pronounce the words—*Maid*—*Weighed*—*Pail*—*Bail*—*Hail*—*Sail*—*Tail*—*Wail*—*Main*—*Plain*—*Plaice*—in which the vowels have the third pronunciation of *A*, and then the words—*Made*—*Wade*—*Pale*—*Bale*—*Hale*—*Sale*—*Tale*—*Whale*—*Mane*—*Plane*—*Place*—with the mouth not so widely opened by the vowel, and he will discover that sensible difference which good speakers make between these sounds. There appears to us a similar confusion in the fifth section on the pronunciation of *O*, as in the words—*Ho*—*No*—*Lobe*—*Mode*—*Pole*—for we make a distinction between *Road* and *Rowed*—

Rowed-Bole and *Bowl-Moan* and *Mown-Groan* and *Grown*. Another sound of *O*, as in the words—*Mob*—*Rob*—*Sob*—we cannot, with our author, give to the words *trode* and *shone*.—We might in the same manner bring many instances from words of more syllables than one, where the author seems to have adopted a pronunciation which prevails at a distance from the metropolis:—*greater* and *grater* are pronounced by him alike: and indeed this is the Irish pronunciation, for the natives of that country would say ‘this is a *grate* *grate*’—or ‘bring me a *grater* *grater*’—instead of a *great* *grate*—and a *greater* *grater*.—*Neither* and *either* are made to have the sound of *E* in *Feeder* and *Breeder*—instead of their true sound, *I* diphthong. *Knowledge* is made to rhyme with *college*; in which he will find many advocates: but we should choose to give the *O* the same sound that it has in the verb from which it is derived. Many other instances of inaccurate pronunciation we might produce from various parts of the dictionary,—aware at the same time of the answer which might be made, from the want of a standard to which we may appeal, and the claim of *use*, *quem penes arb. trium est et jus. et norma loquendi*. Yet this term *use* is subject to much dispute: a word may be sounded improperly at the bar, at the levee, in the pulpit, and on the stage; and the adoption of such a sound in any of these places is not sufficient to make it pass for sterling English. A silly woman of quality may, either from affectation, or the size of her tongue, or the want of her palate, or an artificial set of teeth, or a hare-lip, mar many of her words, and find imitators among the insects which flutter around her: yet we shall not on this account give up a sound, founded on the propriety and analogy of the language.

The method pursued by our author deserves praise:—by bringing together words of similar sounds, their pronunciation will be easily learned. His remarks on the pronunciation of different letters are also in general just, and his account of diphthongs, which we shall transcribe, will convince our readers, that he has paid considerable attention to this part of his subject. Having corrected some improper notions of the diphthong, he thus gives us his own opinion—

‘A Diphthong I would define to be two simple vowel sounds, uttered by one and the same emission of breath, and joined in such a manner as that each loses a portion of its natural length, but from the junction produceth a compound sound, equal in the time of pronouncing to either of them taken separately, and so making still but one syllable.

‘Now if we apply this definition to the several combinations

C. R. N. ARR. (XV.) October, 1795. O already

already produced, and to every other that may have been laid down, and denominated Diphthongs, by former orthoepists, I believe we shall find only a small number of them meriting this name.

1st. *Ai, ay, au, aw, ea, ee, eo, oe, oo*, wherever we meet with them in the English language, are used to represent pure simple vocal sounds only, long or short: Ex. *maid, hay, laud, hawk, head, heed, people, load, foe, good*.

2dly. The combination *ui*, as in *guile*; *uy*, as in *buy*; *ie*, as in *die*; and *ei*, as in *height*; are, at first sight, of a very different nature from these just now mentioned. Forgetting the letters altogether, and paying attention only to the vocal sound, (in each of the four combinations the same) we find it is exactly that which we hear in the words *smile, high, lie, might*. Analyzing this sound, we shall find that it is composed of our second and fourth sounds, so rapidly pronounced together, as that they take up but the time of one of them when sounded separately. Observe also, that the first sound in the composition (or broad *a*) is only one fourth of the length of the second (*ee*) and you will have its true sound, and in every respect a proper Diphthong. This, by whatever letter, or combination of letters, it may be marked, or represented, I shall call my first Diphthong, or twelfth sound. The nearest representation of this sound which I can find in the French and German languages, is in the vocal part of *mail* (mallet), and *bey* (with.)

3dly. *Oi, oy*, as pronounced in *loin, boy*. This combination is nearly allied to the preceding, and it hath every property of a true Diphthong; for similar reasons I call it my second Diphthong, or thirteenth sound. It is formed from our first and fourth sounds, or those found in the words *awe* and *he*; only observe, that the first sound, or *awe*, is dwelt upon 3-4ths of the time, and the latter, or *ee*, only 1-4th, to make up the syllable. There is no sound in French similar to this; the German *greuel* (horror) contains it nearly.

4thly. *Ou, as in loud, and ow, as in crowd*, come next in order. Here I find the definition already given strictly applicable. This Diphthong is composed of our first and sixth sounds, or those commonly represented by *awe* and *oo*. The mouth is at first put into the position and act of sounding *awe*, but just as the voice is coming out, the under jaw and lip are quickly raised and put into the position and act of sounding *oo*. I think the length of time in pronouncing each, seems to be equal; and this I call my third Diphthong, or fourteenth sound. The French have no such Diphthong as this; their broad *a*, and *ou*, rapidly pronounced, will give us the truest idea of it. The German word *blau* (blue) comes very near.

5th. The next combinations that strike me are *eu*, as in *feud*; *ew*, as in *new*; *ie*, as in *view*; *ue*, as in *cue*. The vocal part of

all these I find exactly pronounced like our letter, *u*, with silent *e* lengthening the syllable, as in *mule*, *duke*, &c. This is composed of our fourth and sixth sounds, both distinctly heard; but so rapidly and closely pronounced as that they take up no more time than is usually allotted to a long syllable. They thus also agree with my definition, and I shall call the junction, my fourth Diphthong, or fifteenth sound: and this you have exactly given in the ordinary pronunciation of the French *iou*, and German word *Jud* (a Jew.)

‘ 6th. The last combination I find in *ua*, *ue*, *ui*, *wa*, *we*, *woe*; and *ia*, *io*; *ya*, *ye*, *yo*. Mr. Sheridan, and Mr. Walker too, call these combinations Diphthongs; and the former has employed four pages of his Lectures upon the Art of Reading, to shew that *y* and *w*, in these and in all other situations, are pure vowels, and nothing but the substitutes of *i* and *u*, or rather of *ee* and *oo*. The chief argument by which he, and his very able advocate, Dr. Lowth, support their opinion, is drawn from an application to our sense of hearing, which, say they, must tell us that *ee* and *ye*, *oo* and *woe*, are exactly pronounced alike, and formed by the very same position of the organs of speech. Mr. Sheridan says that *we* is individually the same sound with the French *oui* (yes): and bishop Lowth adds, that the initial *y* in *young*, *yew*, has precisely the same sound as *i* in the words *view*, *lieu*, *adieu*; “ the *i* (says he) is acknowledged to be a vowel in these latter, how then can the *y*, which has the very same sound, possibly be a consonant in the former?” What is here said by these two excellent writers, I own to be exceedingly plausible; and it hath accordingly passed current with the generality of grammarians who have not entered deeply into the subject of sound. There are a few, however, who have not been satisfied with this decision. They have examined the matter more closely and thoroughly; and have not scrupled to declare themselves of a different opinion from the doctor and bishop.

‘ Mr. Perry, Mr. Nares, Dr. Kenrick, and even Mr. Walker himself, although he admits *ia*, *io*, and *ua*, *ue*, among the number of his Diphthongs, all agree that *w* and *y*, when they begin words or syllables, must be consonants. I profess to range myself upon the side of these latter gentlemen, and would now submit to the consideration of the candid and discerning reader, the following observations.

‘ I begin with using the freedom to say we do not, I apprehend, pronounce *we* (in English) “ individually in the same manner as the French do their word *oui* (yes);” as often as I did so I found myself corrected by my French master at Paris. In the pronunciation of the French word the *oo* is distinctly heard; but in our *we*, the under lip is elevated a little higher, and this position of the mouth so rapidly joined with the position that produces *ee*, that

the first articulation partakes in every respect of the nature of a consonant; for it must ever be remembered, that the very essence of a consonant lies in this, that it is pronounced, as it were, instantaneously, and cannot be dwelt upon a moment, without hurting its nature. This sudden instantaneous articulation of the letter *w*, will be more observable in the pronunciation of the words *wool*, *wolf*, which, I believe, none will continue to say, after a new and accurate trial, are exactly pronounced as if written *ool*, *oolf*. In like manner with respect to *y* beginning a word or syllable, I would observe there is a real discernible difference between it, and the pure long vowel *ee*, as in *eel*, *seen*. *Y*, in *young*, and even in *yew*, or *you*, according to my ear, is not pronounced in the self same manner as *i* in *view*, *liem*: neither do *ee* and *ye* perfectly correspond. The lips in this latter case, or in the articulation of *y*, are protuberated, and the tongue presses strongly against the gums and the teeth; whereas *ie*, in the words *view*, *liem*, is pronounced by the opening of the mouth only, without any motion or contact of the parts. As a further proof, let any one pronounce *ye*, *easy*, he will find it different from *ee*, *easy*; neither can *yes*, *yer*, *your*, be perfectly expressed by *ee-es*, *ee-et*, *ee-or*. On all these accounts I am clearly of opinion that *w* and *y*, when they begin words, and even *i* and *u* sometimes in the middle, or when they begin syllables, are not vowels, but consonants. The consequence of the whole must be, that I reject Mr. Sheridan's nineteen Diphthongs, formed by this last combination of letters, and confine myself to the four formerly mentioned, and acknowledged by all grammarians who have paid any attention to the nature, and philosophy of sound.' p. 77.

As the work is designed chiefly for foreigners, the remarks are given both in French and English, and every English word in the dictionary is explained by a French one. In a work of this nature, we were not a little mortified to perceive that party politics, should enter; and we trust that, on the error being pointed out, the author will regret, that he may have been the mean, in so trifling a way, both of deceiving a foreigner, and misrepresenting the parties in his own nation. The term *Whig* he explains by the word *Republicain*,—*Tory* by the word *Royaliste*. Now this is not a true account:—there may be, for aught we know, republicans in the whig party, and enemies to the limited monarchy of our country among the tories: yet it is absurd to call the whigs in general republicans, or to deny them an equal right with the tories to the title of royalists. How ridiculous it must appear to foreigners, to hear that Mr. Burke, the duke of Portland, Mr. Pitt, earl Spencer, and many others, high in the counsels of his majesty, claim a right to the title of whigs, when, on

on reading his dictionary, he finds that they must be all republicans! And on the other hand, when he learns that very few, if any persons in England, would choose to be called tories, he must conceive from his dictionary, that there is scarce a royalist in the island. We trust that, in the next edition of his work, the author will not only correct these errors, but make the *amende honorable* to the public, for thus misrepresenting his countrymen.

A foreigner wishes not only to pronounce his words properly, but to use such only as are in general use; and in this respect he may from this work sometimes be subject to inconvenience, by words which we ourselves have either not heard, or know to be in use only in provincial dialects, or conceive to be introduced pedantically and without necessity into our language. Thus we find, without any remarks to denote their not being in general use, the words, *l/k* (which would make us imagine the author to be a North Briton) —*Gim*—*Burje*—*Clumps*, *un Homme épais*—*Séicle*—*Sowl*—*Clough*—*Flowk*—*Tawer*—*Meacock*—*Olid*—*Dodkin*—*Facile*—*Kelder*—*Simar*—*Sigil*—*Crowder*—*Arborous*—*Tetrical*—*Are-fy*—*Pomander*—*Intestable*—*Subtiliate*—*Confiscable*—*Ingustable*—*Olitory*—*Salvatory*—*Cubatory*—*Meliberty*—*Terebration*—*Solifidian*—*Accessariness*—*Necessariness*—*Sedentariness*—and a vast number of other words, whose meaning oftentimes a native will find it difficult to discover, and by which a foreigner will be led continually into mistakes.

In giving the author therefore due credit for his arrangement, and general attention to the subject of his work, we should be guilty of injustice both to him and the public, if we did not recommend to him, before another edition appears, to send some copies to the best judges of pronunciation and language in the southern part of the kingdom, by whom those words may be marked, which have either been erroneously classed, or cannot be introduced to foreigners as denizens of our island.

Letters during the course of a Tour through Germany, Switzerland and Italy, in the Years 1791 and 1792, with Reflections on the Manners, Literature, and Religion of those Countries. By Robert Gray, M. A. Vicar of Farringdon, Berks. 8vo. 7s. Boards. Rivingtons. 1794.

MR. Gray's tour, made in the interesting years of 1791 and 1792, conducts the reader through Brussels, Liege, and Aix la Chapelle, to Dusseldorf,—thence, chiefly in the direction of the Rhine (an excursion to Cassel excepted), to

Basle, where he enters Switzerland. The most striking scenes in this most picturesque country are described with some detail, as well as the towns of Zurich, Geneva, Berne, and others. The author's powers of description may be not unfavourably appreciated from the following passage—

‘ We rode next morning [from Linthal], three or four miles farther, between wild mountains which closely approach each other, from which descended some very beautiful cataracts; we admired one especially towards the end of the valley, which fell very elegantly, shooting its white foam like an inverted skyrocket; when seen from the side, it appeared frequently to strike against and bound from the rocky furrow which it had made. The mountains from which the torrents pour have often large lakes at their summits which furnish admirable fish.

‘ The chamois's are pursued, by the huntsmen, from rock to rock, particularly on the Freyberg mountains, near the foot of which we slept. They go in flocks, posting one as a sentinel, who hisses when he hears “ the approach of hostile foot.” The people, who have sometimes seen their picturesque forms suspended as it were from the side of the mountains, describe them as hanging by the horns from the rock. The cottages, which are of a dark walnut colour, have projecting roofs which hang over to protect them from the snow: their appearance accords well with the scenery of the country; and when seen at a distant height on the mountains, has a very peculiar effect. Stones are placed on the roofs to save them from being carried away by the storms of winter. Winter, amidst these mountains, must be awful: their lofty summits exclude the sun, except for a few hours, in the longest days of summer. We left our horses at the end of the dark shadowy valley, and mounted on foot, through a forest, about a mile, by a very steep ascent, to Pantenbrück, which is a narrow bridge that overhangs a fearful chasm, at the bottom of which the Linth rushes impetuously. The source of this river is about three or four leagues farther in the mountains, that form the rude barrier, and boundaries of this canton, separating it from Uri, and the Grey League, a division of the Grisons. The valleys of Switzerland often run parallel, and by crossing the mountains, a short passage may be obtained from one to the other. As we had seen Pfeiffer, the chasm and rush of water here did not astonish us so much as it may have done other travellers; but the surrounding scenery struck us by its grand and rude character.’

P. 118.

At Zurich he visited Lavater, and was pleased, as all who see him are, with the fire of his conversation and the mildness of his manners. Mr. Gray heard him preach: but on this occasion his remarks are not very liberal; for though he acknowledges

knowledges he did not understand a word of the service, which was performed in German, he takes occasion to express his decided preference for that of the church of England—

“ Devotion here appears to correspond with Parnel's description of it at Geneva, ‘ A sullen thing, whose coarseness suits the crowd.’ ” I reflected, with satisfaction, on the rational and decent service established in our church: on pre-meditated prayers, formed upon sublime principles of piety and benevolence; and exterior forms, designed only to be expressive of reverence for God, and subservient to the becoming solemnity of public worship.’ p. 131.

We should mention however, that our tourist was put out of humour by the minister's ‘ Vandyke frill,’ and the grave dresses of the congregation, which, not being able to understand what was going forward in the pulpit, he had full leisure to contemplate. Of Heidegger, a native of Zurich, the following saying is recorded, (p. 129.) ‘ I was born a Swiss, and came to England without a farthing, where I have found means to gain 5,000l. a year, and to spend it. Now I defy the most able Englishman to go to Switzerland, and either to gain that income or to spend it there.’ The latter however, our author tells us, becomes every day more easy. Mr. Gray ascended St. Gothard, but was not able to discover in any of the scenery that correspondence of parts between the opposite hills, which Mr. Coxe represents as common in Switzerland. The following observations on sending young men to study at Geneva, seem just, and may be useful,

‘ Geneva is very populous; the Lutheran religion is tolerated here, and strangers may be admitted to the rights of burghers. The English are here in great numbers; many have houses. The young men travel upon a disinterested plan, of shewing the manners of their own country, while they study those of other nations. They drive, drink, and game in as gentlemanly and spirited a way as in England: sometimes, indeed, they have an altercation with the magistrates of a government, which, though it respects and values the English nation, makes but little allowance for the disorderly and eccentric vivacity of our men of fashion; and has been known to punish, very sternly, slight offences against the regulations of the town. The usual plan adopted by the young Englishmen in Switzerland is, nominally, to board en pension, as it is called, with some professor, for which, large sums are paid by the parent, or guardian, while the young men themselves spend much larger, and in a much better style, at Secheron's hotel, near Geneva; or in visiting, in expensive schemes, the different parts of the country. The professors are, certainly, many of them, men of

enlarged minds ; but too frequently it happens, that their understandings are narrow ; and as the œconomy of a Swiss house is not liberal, and the manners of the Swiss, in domestic life, must appear coarse and inelegant, we cannot be surprised that young men, accustomed to the politeness and luxuries of genteel families in England, should, at an age which begins to reject control, rather ramble with their countrymen in expensive excursions, than confine themselves, for superficial lectures on the Swiss governments, to domestic society so little refined. I must repeat, that I would be understood to except, from my remarks, a few enlightened men, whose judgment enables them to select, and whose liberal manners qualify them to associate with the best circles, at Geneva, Lausanne, and, perhaps, other principal towns of Switzerland. Some such there are whose reputation is spread beyond the boundaries of their country. The advantage of these men's houses may be considerable, and furnish the occasion for an introduction to families where some polish has been brought on without corrupting the simplicity of the Swiss manners. It must be observed only, that it cannot be obtained without great expence and the risk of forming attachments with women who, whatever may be their merit, have foreign connections and different principles ; and, lastly, that it is still difficult for young men to resist the attraction of a dissipated English society, always within reach. Such is the hazard of being en pension, even with the best professors ; and as for the general cast of houses, in which the English are placed, from all that I could see and hear, there is considerable risk, and very little benefit to be obtained, by exporting young men here for foreign education ; while every advantage of seeing Switzerland, and of studying the constitution and manners of the people, may be better gained by travelling leisurely through the country, under the direction of a tutor of known character and conduct ; as a discreet tutor or an experienced friend. P. 207.

Crossing Mount Cenis, our author proceeded to Turin, and thence to Genoa. In the latter town he marks the strong contrast between magnificence and misery, which all nations must experience, where the different classes recede too much from each other. In the *vast marble pillared hospital* he was shewn one room filled with persons who had been struck with the *stiletto* ; which we may believe after being told that 150 assassinations are committed on an average here every year. Speaking of the still unfinished cathedral of Milan, our author remarks, *It is a vast edifice, and religion here took no vulgar flight.* We never before heard that religion had any thing to do with the size of a building. We cannot follow our author through every town which occurs in so well known a tour as that of Italy, in which, though places and manners are in general well

well described, we meet with nothing very striking or very new. The following is the account of the present state of *virtù* in a city so much reverenced by virtuosi. It is with some mortification, as Englishmen, that we notice in it the superior public spirit of the French in their encouragement to genius.

‘ But little encouragement is given to modern artists either by the pope or the Roman nobility, who are content with exhibiting the treasures of hereditary possession ; and they, whose ancestors rewarded the labours of Michael Angelo, now scarce afford to pay an artist to copy portraits ; and when they do, they chiefly encourage foreigners. The French and English, indeed, are now the chief promoters and patrons of the fine arts. The French have hitherto constantly employed twelve students in architecture, sculpture, and painting, supported through a noble institution established by the proud patronage of Louis XIV. in which they are liberally supplied with whatever may contribute to the progress of the arts. Many of them have displayed great excellence. I hope that the œconomical arrangements of the modern reformers, in France, will not cut off the supplies which the munificence of royalty has furnished. The English academy sends but one student every three years, who is alternately an architect, a sculptor, and a painter ; and who is allowed 100l. per ann. besides travelling expences, which is sufficient. The funds, one should have hoped, might have afforded to support one in each department. The present student is Mr. H——d, brother to Mrs. C——, who intends to expose a very elegant design for a mausoleum, in the next exhibition at Somerfet-house : perhaps the choice would have been more attractive, in our country, if it had been a design for a senate-house. As his taste and execution are very good, one wishes his works to have every interest that may draw attention. Mr. H—— furnished the designs for some additions to Mr. P——n’s house at S——.

‘ Many individuals study here at their private cost, and do great credit to our country, in painting and sculpture. Among those in the former department, deserve particularly to be mentioned Mr. Flaxman and Mr. Dear, both of whom have a bold and original genius ; and among those of the latter, we were much pleased with the works of Mr. More, Mr. Head, Mr. Robinson, Mr. Gregnon, Mr. Fagan, and Mr. Durno, and of many others whom I hope it is not invidious to omit.

‘ These artists, with Angelica Kauffmann and many others, reside at Rome rather to gratify their own taste than in expectation of present patronage. The liberality of the pope, however, is not to be disputed : his taste only does not lead him to the encouragement of modern sculpture or painting. He expends large sums in

in promoting the improvement of mosaic works, which are well executed at Rome. The works of antiquity in this line have all nearly perished. Pavement is occasionally discovered; and the little piece of the four Doves, which Pliny admired at a villa of Trajan, still remains at Rome to rival the beautiful works in mosaic, which daily encrease the collection at St. Peter's, and which, at a distance, deceive us, as paintings of first masters. The pope's general expences are not large; he has the power, therefore, to indulge his taste. His civil establishment exhibits few attendants at the Vatican; and his military appointment consists of a few domestic troops, who appear, on great days, in a motley dress with antique helmets and breast-plates, that hang loosely upon them, and who garrison Civita Vecchia, Urbino, and Ferrara, with, perhaps, a few other places. His holiness has been commended for attending to more important concerns than the pursuits of taste; and we join in praising him for having drained the Pontine marshes, a work which baffled the consul Cethegus and the emperors of Rome, and which is now completely effected to the great convenience of the traveller.* p. 369.

Mr. Gray went as far as Naples, and returned by Venice, Trent, and Augsburg, and fell into his former road at Mannheim. Our readers will see that his tour is not without entertainment, though it is not marked by any peculiar liveliness in the narrative, nor discovers a turn for scientific pursuits of any kind, except that general one which accompanies the gentleman and the classic scholar. In consistency with both those characters, we wish he had shewn a little less of that bigotry and superstition, of which the reader has seen some instances, and of which more might be found in almost every page: but he seems to have pursued his travels with a firm determination not to part with a single prejudice that he set out with. We know not whether the establishment he belongs to will acknowledge the following sentiment; but it is evident, that if the church of Rome approaches nearer the church of England, by growing *less* superstitious than formerly, the church of England cannot meet it, but by growing *more* superstitious,—since, when two persons advance towards each other, their faces are turned different ways.

* Let us hope that when reformation begins, as begin it must, it may come gently, that it may facilitate a re-union with the reformed churches, a consummation devoutly to be wished, to which the church of England is sincerely inclined, and bends with increasing favour; anxious only to see the causes of separation removed, and palpable errors given up, which may be thought, indeed, the more practicable since many of the Romish writers have almost

almost explained away the offensive part of many of their doctrines, indefensible as they are, and often refuted as they have been.' P. 375.

Mr. Gray does not seem always to be sufficiently attentive to the sources of his information, as where he gives us the number of inhabitants at Bologna, on the authority of a man who picked his pocket at the opera,—and he gravely tells us that one of the former viceroys of Naples introduced the plague into the country in order to thin the number of revolting subjects. One man told him the students at Pavia were 1,500; but his host made them 8,000, &c. The style is good, except where now and then we meet with an affected prettiness of phrase, as that *the river hastens away, where from the beauty of the scene it ought to linger*,—that the shoes of the Zurich women, being thick and clumsy, are *not formed to bend with subtle pliancy in the dance, or to draw attention in the succession of well-regulated steps*. If this volume contained information to which references were likely to be made after the first reading, we should complain of the want of an index.

Medical Essays and Observations, with Disquisitions relating to the Nervous System. By James Johnstone, M. D. Physician in Worcester. And an *Essay on Mineral Poisons.* By John Johnstone, M. B. Physician in Birmingham. 8vo. 7s. 6d. Boards. Longman. 1795.

A Considerable part of this volume is formed of republications, which are however extended by additional, and, in some instances, important matter. This indeed is more particularly the case with regard to article I. on the use of ganglia of the nerves,—a subject originally treated by Dr. Johnstone in different communications to the Royal Society, and to be found in volumes LIV. LVII. and LX. of their Transactions. The late investigations into the phænomena of the nervous system have, no doubt, induced the author to re-consider this subject, and to apply the test of the recent discoveries with a view of ascertaining how far physiologists may be justified in admitting—

‘ That ganglia are the instruments by which the motions of the heart and intestines are, from the earliest to the latest periods of animal life, rendered uniformly involuntary; and that this is their use.’ P. 16.

In pursuing this subject, the author has annexed two additional sections, which those who feel no repugnance to his hypothesis will read with some degree of approbation. The application of the subject of animal electricity cannot but throw

throw some sort of light on this obscure topic: and as it must have a tendency to shew how far Dr. Johnstone's ideas have been well or ill founded, we shall present our readers with an extract from section V.

‘ It will be expected that I notice the experiments of Galvani, Volta, Dr. Valli, and Dr. Fowler, on animal electricity, and their connection with my subject.

‘ On the whole it appears to me, that an electrical explosion produced by the approximation of two metals, one of which is in a negative, and the other in a positive, state of electricity, conducted by the nerves, acts as a stimulus on the muscular fibres. This electrical fluid is indeed inconceivably penetrating and active; and the medullary substance of the nerves is found to be an excellent conductor of it. But still its action seems analogous to that of other extraneous stimuli, and like them to be impeded by the ganglions.

‘ In these interesting experiments, so far as they have come to my knowledge, it appears that the effects of the influence of the metals are confined to the nerves appropriated to the muscles of voluntary motion: and that the heart, through the medium of its nerves, is not excitable by the same means which are found efficacious in exciting other muscles. In this Galvani, Volta, and Dr. Valli agree.

‘ Dr. Fowler has prosecuted this inquiry with much ingenuity, and repeated, as well as varied, these experiments, with great industry: he says, “ I surrounded with tin-foil the par vagum and intercostal nerves of several cows and sheep, while the auricles of their hearts were still contracting, and placed one end of a bent silver rod, at one time upon the heart itself, at another, upon adjacent muscles, and sometimes upon the nerves, but all without producing the slightest variations in the contractions of the heart, or a renewal of them when they had ceased.” Fowler on An. Elect. p. 70.

‘ I had as little success when I made similar experiments upon a dog, cats, rabbits, fowls, and frogs; yet in all these animals, I could in general excite vigorous contractions by arming the nerves of parts obedient to the will. (Ibid.)

‘ After Mr. Fowler had observed the superior powers of zinc and molybdena in exciting contractions, he endeavoured to excite them in the involuntary muscles, by applying rods of zinc and silver to the nerves of the heart in frogs: and he succeeded in exciting contractions, when the metals were applied to the nerves very near the heart and after opening the pericardium, and to the heart itself taken out of the body lying upon a plate of zinc.

‘ In these experiments the stimulus appears to have acted either on the substance of the heart, or its nerves and vessels, in a very near approach to its substance, below the ganglions, in a manner analogous

analogous to the well-known action of chemical and mechanical stimuli, applied to that most irritable organ.

‘ In other experiments he says, “ I could not observe that any contractions were produced in the stomach or intestines by placing the metals near the stomachic plexus and semilunar ganglion in a cat.”

‘ With respect to the contraction of the iris produced simultaneously with the flash of light by the union of metals; that flash is excited in positions of the metals so various, on the lips, face, and nostrils, that there seems no ground for concluding that the effect of the contact of the metals passes through the lenticular ganglion, to the retina, considering the diffusive penetrating nature of the electric fluid, and that there are so many other nerves and means of conducting of it: particularly when it is remembered, that mere rubbing in the dark, and pressing the globe of the eye, and the parts contiguous to it, cause a similar sensation of light; and that, by an established and invariable association, the iris always contracts from the sensation of light, from whatever cause it may be excited.

‘ Those who candidly make truth the object of their pursuit, will see in these experiments new support to the doctrines of this essay, and in it a clue to explain these experiments, and the consequences deducible from them, in which they are in harmony with other physiological facts.

‘ If the subtle electric fluid, for such it appears to me, had, in these experiments, really passed through the ganglia, and produced contractions in the involuntary muscles, conclusions drawn from anatomical and physiological facts, that these muscles are rendered involuntary by intervening ganglia, would not have been thereby invalidated. But on the contrary, as voluntary muscles only are susceptible of contractions, by the application of the two different metals to their proper nerves, it seems reasonable to conclude, that the mechanism in ganglia, by which volitions are interrupted, also prevents the influence of the two metals, as it does other stimuli, applied above the ganglia, from exciting contractions in the involuntary muscles: and when stimuli, or those metals, are applied below ganglia, and immediately touch these involuntary muscles, or the nervous matter intimately commixed with their fibres, they being highly irritable, contractions will be excited and renewed in them at pleasure.

‘ Dr. Valli finds ligatures on the nerves interrupt the communication of the electric influence to the muscles: and also that the fluid has much less affinity to the coats of the nerves, than to their medullary substance; and that it is principally conducted, by the proper nervous substance, to the corresponding muscular fibres.

‘ As in ganglia the nervous substance appears to be intimately entangled in cellular substance greatly indurated, does not this structure, though imperfectly understood, shew how the electric influence

ence is interrupted in ganglions, and suggest, by the analogy of ligatures, the means which interrupt volitions, from acting upon the involuntary muscles?

‘These unsought and accidental proofs of my opinion, make it in no small degree probable, that no real advance will hereafter be made, in the physiology of the nerves, which will not in one respect, or another, confirm our doctrine.’ p. 56.

In the article which immediately supervenes, and which is entitled ‘*Cui Bono?* or Physiological and Pathological Observations on the Structure and Use of the *Visceral* Nerves,’ our author endeavours to strengthen his doctrine by many collateral arguments, into which however we cannot enter in this place.

The intermediate articles, between those of which we have spoken, and the concluding Essay on Mineral Poisons, by Dr. John Johnstone of Birmingham, are miscellaneous,—many of them literal republications,—and some, we are compelled to add, not conspicuous either for their singularity or importance. The originals are—the case of George lord Lyttelton, who died in 1773,—an account of hepatitis suppurans,—two cases of suppurated liver, by Mr. Gomery,—and an additional case of hydrophobia.

We are sorry to observe, in what is advanced on the latter subject, a disposition to rely on modes of treatment which have been reiterated in every publication on the bite of the mad dog, though proved fallacious by the dreadful test of daily experience. It is true that a practitioner, consulted only when the hydrophobia is established, and when excision (the sole remedy in such cases) cannot be of any use to the unfortunate patient, must attempt something; and it is no doubt prudent to inquire what that something should be: but we cannot help reprobating any seeming confidence in *popular remedies*, or in the mistaken assertions of *authors* in their favour, which may have the effect of exciting *fallacious hopes* in the patient or those about him, and which may induce him to rely on any thing less promising in so dreadful a crisis than an immediate *operation*. It is perhaps to this sort of countenance afforded by medical writers, as well as to the various recipes circulated in print by well-meaning but ignorant persons, that we may charge the fatal event which almost invariably has attended the bite of a mad animal: and we think, till something *really effectual* in this dreadful malady is discovered, the greatest service we can render society will be to reverse the usual plan, and exhibit proofs of the *total inefficacy* of *every* medicinal process that has hitherto been proposed. Whether we are justly led into these reflections by the work under our consideration, or not, let our readers judge when they read the following

following portion of a note at the close of the additional case of hydrophobia—

‘Particular regard should be given to the case of a patient, affected with the symptoms of hydrophobia, successfully treated with sweet-oil, used internally and externally, by Dr. Shadwell. See Med. Mem. vol. ii. p. 454.’ p. 306.

We have no present means of resorting to the particulars of the case alluded to; but where is the physician that can entertain a doubt, that if the cure was effected by sweet-oil, it would have been equally within the power of any other remedy?

We have been somewhat the less confined in our strictures on this subject, from the little necessity we find to enter at large into the examination of the Essay on Mineral Poisons, which concludes the volume. The author enters on each part of his subject with great minuteness, and in the course of his investigations displays proofs of his extensive acquaintance with foreign and ancient writers on the subject. He has however overlooked many valuable remarks which the writers of his own time and country afford, particularly the excellent cases published by the late Dr. Houlston of Liverpool, in his Essay on Poisons, under which description, that writer has very properly considered the swallowing large draughts of spirituous liquors,—a common and fatal mode of intoxication practised among seafaring men. Neither has Dr. John Johnstone condescended to notice the practice lately recommended, and on apparently good grounds, of administering the preparations of quicksilver, to counteract the poison of lead. We could adduce other instances of the like kind, and some also of inaccuracy, as in p. 124, where we are told, that ‘a person swallowed *near a bottle* of Goulard’s extract,’ &c. Our limits however will only allow of our noticing the dangerous tendency of the following assertion in p. 143, where, speaking of the solution of barytes in the muriatic acid, a remedy brought forward by that late able, and much-lamented philosopher and chemist, Dr. Adair Crawford, and by him considered as highly dangerous in any dose exceeding fifteen or sixteen drops,—Dr. John Johnstone says—

‘I have seen a delicate female take thirty drops of the saturated solution repeatedly in the course of a day, without even nausea. It will require therefore at least two or three drachms to do mischief.’ p. 143.

In this case it is to be suspected that the *true* terra ponderosa was not employed. But be that as it may, when its deleterious properties had been asserted from so respectable a

quarter, we apprehend it behoved Dr. Johnstone to express his dissent in terms somewhat less unqualified : and indeed, if the doctor really disbelieved the fact, we do not see the propriety of his having included it in the class of what he calls 'earthy poisons,' since in other respects, as the author confesses, this substance is only to be ranked with the *poison of quick-lime*.

The Scottish Register; or General View of History, Politics, and Literature, for January, February, and March, 1794; with Philosophical, Critical, and Miscellaneous Papers, chiefly Relative to Scotland. Vol. I.—The same, Vol. II. April, May, June, 1794.—Vol. III. July, August, September, 1794. 8vo. Edinburgh. 1794—5.

THIS work commences with a preliminary view of the state of Europe, from the peace of 1783, to the commencement of the present war. It then proceeds in divisions, similar to those of our Annual Registers,—History, State Papers, Biographical Sketches, National Improvements, Antiquities, Philosophical Papers, Miscellaneous Poetry, Review of some new publications.

The affairs and literature of Scotland occupy, with propriety, the chief attention of the authors ; and while they thus interfere little with our Annual Registers, they must interest the English reader by variety.

In the historical and political parts, considerable knowledge and candour are displayed ; though the bias is palpably in favour of the present administration, or, as it is now termed, the government. Our northern neighbours are accustomed to this error ; and their despotic laws have bent them to a slavery, which they seem resolved to maintain, though it has been the sole cause of the poverty and misery of their country. If the abolition of the hereditary jurisdictions introduced, for the first time, some degree of liberty and industry into Scotland, a yet further progress of moderate freedom would double the beneficial effects which have followed that grand measure. What is the reason that Switzerland, that region of rocks and Alps, is populous, rich, and contented ? Because it admits perfect freedom of opinion, and thus invites colonists, and increases wealth and population. What is the reason that Scotland is dispeopled, poor, and discontented ? Because its laws are a conspiracy against the welfare of the country,—because freedom of opinion is no where more cramped ; and, instead of inviting settlers, its despots force the inhabitants into banishment, while with unabated fanaticism they cultivate the constitution of their ancestors,—the holy system of oppression and penury.

Tragædiarum

Tragœdiarum Delectus: in Scholarum Usum. Edidit et illustravit Gilbertus Wakefield, A. B.—Vol. I. Hercules Furens, Alcestis, Euripideæ: et Trachiniæ, Sophoclea.—Vol. II. Ion, Euripidea: Philoctetes, Sophoclea; et Eumenides Aeschylea.

THE present work has already been announced to our readers (Vol. XIV. p. 17.) ; and it is scarcely necessary to acquaint them again that the learned editor's object is to give in the first volume a collection of such select Greek tragedies as embrace the history of Hercules: the second contains tragedies less known in schools.

The province of criticism is extensive and various. In the publication of an ancient writer who stands in need of explication, attention should be paid to the persons and characters of such as we wish to instruct. Some editions of the classics are more immediately designed for men of learning, who require an increase of critical information; to furnish this, requires superior talents and superior exertions:—some for men who only seek to amuse themselves, or to gratify a costly taste; here more moderate abilities are sufficient:—others to give instruction, and afford assistance to youth: the characteristic of the latter editions should be what is assigned more particularly to the province of poetry, *prodeesse et delectare*.

Mr. Wakefield tells us that this edition of Greek tragedies is designed more particularly for the use of young Grecians—

‘ Porrò, quum labores nostri tyronum commoditatibus potissimum impendantur, operam dedimus iis fabulis excerptis, quæ minùs sint in scholis agitatæ; ut gratiam saltèm quandam novitatis sibi posset hoc opusculum conciliare. Vol. i. p. iii.

This design we think highly laudable; and our editor has literally fulfilled his engagement. Mr. Wakefield, however, must recollect that two of the tragedies contained in these volumes are read in most of our public schools.

Mr. Wakefield further observes—

‘ Siquis arbitrabitur nonnulla supra puerorum captum erudita, et auctores minùs vulgatos, saepius excitari; ille sciat velim me interserere voluisse, quæ vel adultâ doctrinâ viros demererentur, et tyronibus ardorem injicere exquisitorum literarum, remotis fontibus aperiendis:

‘ Ut studio majore petant Helicona virentem.’ Vol. i. p. vi.

The present edition, therefore, has two objects in view—to C. R. N. ARR. (Vol. XV.) October, 1795. P adapt

adapt itself to the wants of youth, and to the instruction of persons more advanced in experience.—As, therefore, Mr. Wakefield tells us that the present work is published in *usum scholarum*, we shall direct our remarks more particularly to it as a school-book.

Of the different editions made use of in this work, Mr. Wakefield observes as follows—

‘ Ad Euripidem adhibui Barnesium, Heathium, Musgravium, Beckium, cum Aldinâ; atque insuper ad Alcestin, qui nuper edidit, Kuinoelum. Quod mutuum sumpserim, fideliter agnovi; et ne minimum quidem sciens volens alienorum studiorum furtum feci. Ad Sophoclem, usus sum Brunckii editione, formæ, quam vocant, quartæ; Aldinâ, Juntinâ posteriore, Francofurtanâ anni 1544, quæ, nî fallor, Juntinam priorem fideliter exprimit: nam, postquam mihi visus sum hoc certo colligere ex collatis quibusdam locis, Juntinam, ut in ære suo pauperem decuit, statim vendidi: quoties igitur de hac editione mentionem fecero, lector intelligat Francofurtanam velim. Parisinum editorem non nisi perfuntoriè consului, pertextis animadversionibus meis: quem tamè nullo modo spernendum putem.’ Vol. i. p. v.

The first thing that strikes the eye of the reader in this edition is the absence of accentual marks which are at present used in most of our public schools. Mr. Wakefield seems to consider these of very little importance, and, indeed, as injurious to Greek literature.

It is well known, that, when Cheke engaged in the dispute about the sound of the Greek letters, he entered into no controversy concerning the accents: these he left as he found them in general use. Their authority, however, was afterwards controverted by Vossius junior, Hennius, Major, Hoffmannus, and others.—On the other hand, Foster and Primatt have since entered into a serious and elaborate defence of these marks, as well on the ground of antiquity as of utility and propriety. It was not however contended that the marks now followed were the precise ones used by the ancients, since their date is allowedly of no very great antiquity,—but that, as they had tones distinct from quantity, these accentual marks were proper expressions of them.

The accentual marks have accordingly been continued in most of our public schools, more particularly Eton, though some very eminent Greek scholars have set them aside,—Mr. Weston, Mr. Tyrwhitt, and others. We mean not to maintain the argument on one side or the other; but shall leave with our readers Mr. Wakefield’s reasons for setting aside these marks—

‘Accentus, quos vocant, circumflexos, graves, et acutos, penitus amovi; doctas et difficiles nugas sempèr aversatus. Impediunt hæ minutæ, ut mea fett opinio, juvenum profectus, significationibus verborum ad arbitrium scribarum scholastarumque male definendis, et absterrendis ingenii puerorum ab explicationibus propriis ac conjecturis, auctoritati cæcæ inconsulto obsequentium. Hæc commenta in linguis orientalibus, ut inepta et inutilia, dudum exploserunt viri docti.’ Vol. i. p. vi.

The next thing that deserves our notice is Mr. Wakefield's conduct in regard to the Latin version. Here we think few people of learning will see any thing to disapprove. While the present mode of teaching Greek is followed in our public schools, Mr. Wakefield's mode of placing the Latin cannot but be approved by every judicious man.

How far, indeed, there is propriety in teaching by a Latin translation at all, may be reasonably doubted, or indeed, even of translating into Latin. Literal as well as free English translations have been used with success by some schoolmasters, and were much approved by no less a man than Locke. As to the Greek language, it may be maintained, not only that English translations are accompanied with fewer difficulties than Latin, but also, that the English language is much nearer the idiom of the Greek, than the Latin. Dr. Edwards, in his edition of Plutarch de Educatione Liberorum, lately dropped a useful hint on this subject. The mode, however, of teaching Greek by Latin translations, in placing the Latin either immediately under or in the margin of the Greek, cannot be mentioned with too much severity; no possible reason can be assigned for it, but what is dishonourable both to the master and scholar. Mr. Wakefield has adopted the mode pursued by Brunck in his splendid edition of Sophocles: he gives a Latin translation, but subjoins it to the end,—though even here the learned editor seems rather to have followed the wishes of others, than his own judgment, which inclines to an entire rejection of translations. All that Mr. Wakefield says on this occasion is as follows—

‘In versionibus Latinis subjungendis invititus equidèm bibliopolæ votis morem gessi: fateor me subinde correxisse; sed ab animo meo non potui impetrare, ut in iis concinnandis multum studii consumerem.’ Vol. i. p. vi.

Mr. Wakefield, in the course of the notes, makes many useful remarks on the metre; but we cannot help wishing he had proceeded a little farther, because our public schools are rather defective in this respect: youth at school are frequently

ly instructed in nothing beyond the laws of the hexameter and pentameter, iambic, and anapæstic verse. But an accurate Greek scholar should certainly proceed further. The propriety and elegance of the Greek choruses can be fully understood only by a knowledge of their peculiar metre; a critical acquaintance with which, indeed, is of the greatest importance, leading frequently to a discovery of errors in the text, and to the restoration of the true readings. A short but complete essay on Greek metre, somewhat in the form of that in King's Euripides, would have been very desirable in a work so well formed for a school-book as the present.

Our editor subjoins his notes to the page of the text,—which is certainly better in a school-book, than to place them at the end; as, by this mean, boys will be almost forced to read them; but when placed at the end, they are too often neglected.

The notes of our learned and most industrious editor are numerous, but do not relate much to facts or histories, but to the nicer subjects of construction, metre, parallel passages, &c. In the course of the work, many remarks occur, of great importance in Greek literature, and illustrative of the Greek and Latin classics.

Our editor entirely omits the final *v.* This has been done in part by other editors; but they have not been uniform: we are aware of the objection that may be made to Mr. Wakefield's practice: but his reasons appear to possess weight—

‘ *Lectores meos semel admonitos vellem, me passim abscindere finalē v ante literam consonantem, cùm sit tantummodo futile commentum serioris ævi scribarum, vel potius importunorum nimis editorum, intrudentium quod in chartis non invenerunt; quo scilicet, prout illis videbatur, metro corruenti fultum irent. Ut plurimum omittunt, et semp̄r, n̄ fallor, si per librarios officiosos stetisse poterat, inventi essent omisisse hoc ineptum tibicen critici veteres et scholiaſtæ: quod uberior lectio tyromibus abunde confirmatum dabit. Si pueri voce probè modulatæ poetarum scénicorum iambos condiscant enunciare, aḡmentum et audax et otiosum nullo modo desiderabunt. Literatura Græca ad nos descendisset multis vicibus emendatior, si schedas suas exscripſissent vel cum erroribus editores primi; nec veras lectiones nobis reliquissent per nebulas suarum correctionum dispiciendas.*’ Vol. i. p. 5.

The justice of the following remark has been proved in Mr. Wakefield's new translation of the Greek Testament—

‘ *Qui velint in secretiores linguae Græcae proprietates elegantiæque penetrare sedulò observabunt temporis præsens vim: εκ-*

μοχθεῖ—dat operam pervincere—in pervincendo est. De hâc formâ mittendi sunt tyrones, nam laboriosum esset omnia corâm sistere, ad Soph. Cœd. Col. 994, ed. Brunck. Od. II. 432. Hor. Od. ii. 14. 6. quæ sufficient rem satis protritam illustratam dare.' Vol. i. p. 32.

Our editor's skill in conjectural criticism is well known, in which if he is sometimes too bold, and too hastily admits into his text what rests on his private opinion, he sometimes displays great ingenuity, and considerably elucidates an author—

‘πρωτον μεν Διος αλσος
πρημαστε λεοντος,
πυρσω δ' αμφεκαλυφθη,
ξανθον κρατ' επινωτισας.’ Hercules Furens. v. 358.

The two last verses our author corrects as follows—

‘ πυρση δ' αμφεκαλυφθη
ξανθον κρωτ' επινωτισας.’

This correction appears neat and ingenious. Mr. Wakefield says of this conjectural emendation—‘*In hâc alea conjecturalium, vix potest esse jactus certioris emendationibus.*’—The correction, perhaps, would be still better, πυρσην.

Where Mr. Wakefield thinks he treads on sure ground, he admits his correction in the text, though somewhat more sparingly than in some other of his publications: in his notes, however, he frequently proposes emendations, which he does not receive into the text: v. 46 of the Hercules Furens, he says—

‘Non placet phasis—μελαιναν ορφινη εισεβαινε—nigram caliginem ingressus est. Putaverim legendum:

μελαιναν ορχυην εισεβαινε.
nigrum specus. Ορχυαι. φραγμοι.—φαραγγες, σπηλουγγες: Hesychius. Quam primum sit librariis voces minus tritas eliminare, non runt omnes. Non abludere videtur, quod habet noster in Bacchis, ver. 611.

Πενθεως ὡς εις σκοτεινας ὄρκανας πεσουμενος.
‘Ορκων· φραγμος; idem lexicographus. Locutionem sumtam esse judico de foveis, in quibus venatores captabant feras. Seneca, Troad. v. 430.

Stygis profundæ claustra, et obscuri specus
Laxantur.

Cum vero in frag. inc. 40. invenerim μελαν σκοτος, religionem habui. quid novare contra librorum auctoritatem.' Vol. i. p. 8.

Μελαιναν ορφυνη εισεσαινε, is, in our judgment, far more poetical than Mr. Wakefield's emendation; and we have corresponding passages, as well in classical writers as in the Old and New Testament.

In the Ion of Euripides, we have

Θεων παλαιον οικον, εκτριβων, θεων
μιας εφυσε Μαιαν, η μ' εγεινατο.

He subjoins in the notes—

‘ θεων μιας εφυσε Μαιαν: constructio est difficilior expeditu. Nullo negotio sane complures locos tibi suscitayerim, in quibus ellipsis est præpositionis *εκ*. sed hujusce non prorsus similes; neque dixerim te inventurum esse gemellam orationem per omnes tragicæ nostri fabulas. — Non affirmo verisimile esse talen transpositionem à librariis importatam; sed tute ipse, lector, haud ægrè confiteberis locum sic optimè procedere:’

— μιας
θεων εξεφυσε Μαιαν.’ Vol. ii. p. 4.

Mr. Wakefield's proposed emendation is certainly neat, though it will not thence follow that it was the original reading: Mr. Wakefield however, retains the present reading.

In several instances, Mr. Wakefield adopts some happy corrections from his brother critics; such is that of Mr. Tyrwhitt's in the Hercules Furens, v. 1022,

‘ τα τοτε κακα ταλαιν
διογενει πορω μονοτεκνης Προκυνη,
φονον εχω λεξαι, θυομενον Μουσαις.

ταλαιν is altered to ταλανα, and made to finish the sentence; διογενει πορω to ιδιογενει μορω: — θυομενον Μουσαις he alters to θροουμενον Μουσαις, from his own conjecture.

The notes on the Alcestis contain many ingenious illustrations of Greek writers, and many happy elucidations of passages in the New Testament.

Of all the tragedies of Sophocles, the Trachiniæ has by many been reckoned the most perfect, abounding with sublime sentiment, and with magnificent language. Mr. Wakefield calls it ‘ grande decus *Cecropiæ cothurnæ*, which we apprehend, however, is a slip of the pen—Mr. Wakefield, undoubtedly meant *Cecropiæ cothurni*. In proportion to his opinion of the merit of this tragedy, has been the industry of our editor, who, on the Trachiniæ of Sophocles, and the Philoctetes, seems to have employed his critical skill with the greatest success.

cess. Variety of criticisms occur throughout the notes, and many emendations are, without scruple, very happily introduced into the text: such, in our opinion, are, p. 264, *οτλον* for *οννον*, *ενεργης* for *ενεργης*,—p. 265, *κυτει* for *τυπω*, &c. These two tragedies, being more particularly known in public schools, we were happy to see so much illustrated; and for the same reason, we should have been happy, if they had been more accurately printed.

Many errors of the press occur, as may be expected in a work of this kind: for these Mr. Wakefield apologises as follows—

‘ Leviora quædam sphalmata, et potissimum in Latinis, nullum negotium vel puerulis facessent, ideoque talibus corrigendis immorari nolo: sed gravioribus etiā, quæ mea humanitas admiserit, haud aegrè veniam dabunt eruditi; nam vix crediderint affirmanti quantum molestiarum devoraverim in hisce chartis emaculandis ob insiginem typographorum imperitiam, Lynceis oculis ipse nequam præditus.’ Vol. i. p. 436.

There is subjoined a short index of authors amended and explained, which, in a work of this nature, we could have wished had been considerably enlarged.

What use Mr. Wakefield has made of other critics, will be best collected from his own words—

‘ Aliquando certas emendationes priorum criticorum tacitus adopto; ne lassos sensus lectoris repetitionibus minus necessariis onerem, atque in molem insaniorem succresceret volumen meum. Hallucinationes etiā editorum incautigatas sæpiissimè dimisi: sæpè, nomine peccantis non prolato, refelliſſe viſum est errores alienos, et pravis interpretationibus occurrere, per veriores tantummodo propoſitas, ne in doctorum aliquem invidiam accendere viderer voluisse. Hinc etiā factum est, ut locos quosdam explicuerim, qui parūm aliter indigerent explicationis. Recte cogitatis priorum animadverſorum semp̄r̄ aequissimus inveniar; nec laudem denegans, nec vanam à furtivis plumis captans gloriolam, virium propriarum et imbecillitatis propriæ perinde conſcius.’ Vol. i. p. vii.

From this specimen, our readers may collect what is to be expected from the present publication. So many works of Mr. Wakefield's are already before the public, and his abilities and learning are so well known, that something very excellent in an edition like the present will be expected from him. The learned reader, we apprehend, will not be disappointed: and we think we run no hazard in saying that no edition of Greek tragedies has been published, which on the whole is so well adapted to the use of schools.

Memoirs of the Medical Society of London. Instituted in the Year 1773. Vol. IV. 8vo. 7s. Boards. Dilly. 1795.

SPEAKING in a general way, there is nothing we have said of former volumes of this publication, which is not applicable to the present. There is the same alloy of unintereiting matter, the same parade in the display of it, and the same assiduity employed to stamp a degree of consequence on an institution whose existence, we think, does no honour, and yields little advantage to medicine. That we are far from desirous of applying these remarks indiscriminately, however, will appear from the just tribute of commendation which we think due to the communications of a few individuals, whose labours are no less entitled to respect on account of the indifferent company in which we find them. Of these we shall first mention Dr. Mudge's method of treating the 'Fistula in Ano'—a communication dated in 1789, and which it is strange, in the great scarcity of good articles, that the Society should have kept back so long.

‘ Being, [says Dr. Mudge,] in the early part of my life, particularly fond of, and from a mechanic turn, attached to, the operative part of surgery, I was, therefore, solicitous to remove every embarrassment that might impede the dexterity of an operation; and among others, the difficulty attending the management of Fistula in Ano, or the laying open, in a masterly manner, and consequently the cure of sinous ulcers burrowing in the fat surrounding the rectum, engaged my particular attention.

‘ In the experienced surgeon, I need not observe, that the want of success, independent of any critical indisposition in the habit, arises from the difficulty of coming fairly at the work; and, consequently, of operating or laying open the sinus, and of applying the dressings effectually. Both these important considerations, a very simple contrivance subjected to my management; and as a long and successful experience hath confirmed me in its great utility, I have persuaded myself into the belief of its being a sort of duty, as I have for some time totally relinquished the practice of surgery, to put the world in possession of the subsequent mode of treating the Fistula in Ano.

‘ Formerly, when a sinus running upon, or in the neighbourhood of the rectum was to be laid open, the generality of surgeons contented themselves with doing it at random, with the probe scissars; an imperfect, and therefore, frequently an unsuccessful mode of operating.

‘ Cutting also, on the common direction, in a part so confined; and

and the necessary subsequent dressings to a wound so difficult of access, were attended with uncertainties, and embarrassments, which entitled the operator to little better hopes of success.

‘ Mr. Pott, indeed, with his usual skill and sagacity, simplified, and greatly improved the old mode of operating; and the success frequently attending his method, is a proof of its superior merit; however, I think even his mode of operation capable of great improvement.

‘ When, therefore, sinuses, which run into, or burrow on, the fat surrounding the rectum, are to be laid open, and afterwards treated with proper dressings, I have many years, and with uninterrupted success, adopted the following method.

‘ First then, in order to see clearly and distinctly the parts to be operated upon, I have found some sort of specula absolutely necessary; but those I have employed, are of a very simple construction: they are not unlike the gorget used in cutting for the stone, except that they are not so taper, and without the beak. The first and largest, is subservient to the knife; the other, and smaller, is for facilitating the application of the subsequent dressings. In order, therefore, to lay open a sinus, in its whole extent and direction, the patient ought, in order to empty the rectum, the evening preceding the operation, to take a dose of rhubarb; then being placed in a proper situation, which will be found that of kneeling upon, not against, the side of a bed; his body should be inclined forward and downward, sufficiently so to spread the buttocks. If the sinus is on the left side of the intestine, the fore finger of the left hand being first oiled, is to be introduced its whole length into the anus and rectum; and then the concave part of the large speculum oiled also, being placed upon it, is under that direction to be gently introduced almost its whole length, but so, that by pressing the end of it against the finger, the rectum may not be injured by any corrugation of the intestine, between the instrument and finger. The speculum being in the rectum, and the finger withdrawn, gives a fair view of the gut, provided the patient is placed advantageously for the light, to an extent of nearly four inches. A director is then to be introduced into the sinus, the end of which, if it perforates the intestines, will be seen; or, if it does not, will be felt; and the cavity must be laid open its whole extent, with a straight edged knife. This being done, a dossil of dry lint should be applied with a probe between the lips of the wound, the whole extent of the incision, and the speculum withdrawn; which will leave the dressing, provided the probe is kept upon it till then, in its proper place, with the lips of the wound closed upon it. On the succeeding dressing of the next day, the finger is again to be introduced, accompanied with the smaller speculum, still bearing on the opposite side of the rectum;

when,

when, if the patient has not had an intermediate stool, the dressing will be found in its place, and the wound seen in its whole extent.

‘ The consideration now, is the giving the wound a good surface, by the removal of callosities: this purpose is effectually answered by dipping a hair pencil in butter of antimony, and lightly touching, or smearing expeditiously the whole wound, and its edges, therewith; which, by the assistance of the speculum, will be done at the expence of a momentary pain, and with the utmost convenience and precision. Dry lint is then again to be placed into, and between the edges of the incision, and the speculum withdrawn as before.

‘ After the next dressing or two, a slough will be thrown off, about the thickness of shammoy leather; when the surface of the wound will be found rather unfavourably smooth; but in a day or two after, by the use of the præcipitate medicine, the whole will have a proper granulating surface, and the wound usually heals rapidly, without any intervening impediment. I need not observe that, excepting the incision, and the application of the caustic, both of which are momentary matters only, the whole is attended with so little pain, that the dressing speculum, after introduction, is generally held by the patient himself. I usually carry the specula in my side-pocket, that the patient may not feel them disagreeably cold; and it may be necessary to observe, that they should always be filed before their introduction.’ p. 16.

This is followed by an elaborate Account of the Analysis and Medicinal Effects of the Yellow Resin from Botany Bay, by Mr. Kite. From his remarks, it does not as yet appear that the *materia medica* will experience any very valuable augmentation from that article. There is however great merit and ingenuity in this attempt; and the cases he has recited give us some reason to suppose it may prove of service in complaints of the stomach and bowels, though, perhaps, without meriting any preference over the remedies already in use. The account of this drug is extended to fifty pages. From the same hand we have also an Account of some Anomalous Appearances consequent to the Inoculation of the Small-Pox,—a Case of Rupture of the Uterus terminating favourably,—and the Cases of several Women who had the Small-Pox whilst pregnant, with an Account of the apparent Effects produced on their Children. After taking an extensive view of the latter subject, and collecting into one point all the authorities that have any relation to it, he concludes with the following observations—

‘ That the animal œconomy should not observe precisely the same law, under the same circumstances, has excited the surprize

of

of many attentive observers: much might be added to what has already been written on this interesting subject. At present, however, I shall content myself with stating a few circumstances that occurred under my own observation, which, although they do not by any means entirely clear up the difficulty, yet, I am of opinion, may assist in explaining why a woman, in the small-pox, so seldom communicates the infection to the foetus in utero.

‘ Some time since, I had occasion frequently to observe, that very young children had been repeatedly inoculated, and for several weeks constantly exposed to the worst kind of natural small-pox, without any effect. Soon after, the measles became unusually rife, of a putrid nature, and much more contagious than I ever observed it before or since: here again I attended in several families, where the young infants (particularly when under two months) were the only part of the family that escaped the disease, although exposed a considerable time to the infectious air, and lying all the night close to other children passing through every stage of the complaint, and, consequently, perpetually inhaling into their lungs the very essence of infection; nay, I have been informed of more than one instance, where, in addition, the mother had the disease, and the child, (although constantly in her arms, breathing the air from her lungs reeking with putrid particles, and sucking the milk, impregnated strongly, as we should think, with the disease,) has for some months withstood the infection!

‘ The perpetual repetition of what I have just related, very much surprised me, and the subject of this paper being about that time much in my mind, I was struck with the similarity of the circumstances, and concluded, that nature, for the best and wisest purposes, had ordained, that very young infants should be so extremely unsusceptible of these diseases, which occasion such havoc among those who are older, even when they seem to have the advantage on their side, of health, strength and a vigorous constitution. To me, I acknowledge, the appearances in favour of such an idea are very strong; but whether this is really the case, and whether others have observed the same general exemption of very young infants, future observation may determine; if, however, it should generally be found to be so, it may, upon the same principle (that is, the younger, the weaker the infant is, the less of life it possesses, the less susceptibility it has also for these complaints) be explained, why the foetus in utero so seldom is affected with the small-pox.’ p. 318.

The observations made by Dr. Currie, of Chester, on the exhibition of the digitalis purpurea in mania, and in three cases of epilepsy, have considerable merit. His idea of employing it, however, in certain cases of haemorrhage, we do not think much

much of ; as its success must depend on those nauseating and debilitating powers, of which many other substances are equally possessed.

Mr. Senter's case of a girl who vomited her urine whenever the catheter was withheld, is perhaps the most curious in the present collection. We think it evidently, as the author suggests, the *ischuria vesicalis paralytica* of *Sauvages*.

Dr. Samuel Black's communications on the angina pectoris, a disease much more common than is usually imagined, are well worth attention. We cannot say so much of Dr. Lettsom's display of the causes and means of preventing infectious fevers in Newgate ; which, whatever ideas it may convey to the architect, communicates none of any value to the physician. From the president we learn the art of curing epilepsies with nitrated silver, in doses from one twentieth to one eighth of a grain. This *new* remedy, the doctor confesses, is as old as the days of Paracelsus, in which it underwent a trial in the epilepsy. No doubt the *human body* must be differently constituted *now* from what it was at that *early period*, and we cannot therefore withhold our approbation of so *rational* an experiment !

There are a number of papers in this volume, each of which, as the vehicle of some curious facts, is to be considered in a respectable light ; but as these lead to no practical deduction, we cannot properly notice them at any length.

The Appendix contains nothing of value. Indeed the publication of the following account of the methods used in the northern parts of America for the *cure* of the bite of a mad dog, we think reprehensible, not more on account of its frivolity, than the tendency it may have to occasion a fatal reliance on a process whose inefficacy has been repeatedly demonstrated.—Dr. Dexter of New England, who communicates it, says—

‘ Immediately after the accident, the part is washed in warm water, well saturated with common salt, then scarified and cupped, if the wounded part will admit, and from 3*j* to 3*ij* of ungt. hydrarg. fort. is rubbed on the wound, and parts adjacent, which is repeated for eight or ten days, keeping the part warm, if no appearance of ptyalism comes on, four or five grains of hydrarg. vitriol. with as much camphor, is given, and repeated every third day, till a gentle spitting takes place. The mercurial frictions are continued for 25 or 30 days, if the strength of the patient will admit. During this plan the patient observes a proper regimen, and guards against cold. The doctor adds,

‘ This is the practice of the best informed physicians here, and has been known to succeed where no applications had been made for

for two or three weeks, and even where the horrid symptoms attending these accidents had made their appearance, and such the confidence of the people, though accidents of this kind are frequent, they are little regarded, in consequence of the general opinion, that they may be cured under all circumstances.' P. 404.

In the introductory portion of these memoirs, are the questions for the annual prize-medals which this learned junto are in the habit of conferring. We fear this mode of drawing forth the exertions of ingenious men has now well nigh lost its stimulus, and that those who become candidates for the silver honours of the Medical Society of London will be apt to estimate the prize in the words of Hudibras—‘What’s the worth of any thing, &c.’

MONTHLY CATALOGUE.

PROPHETIES.

Sound Argument dictated by Common Sense; in Answer to Nathaniel Brassey Halhed's Testimony of the Authenticity of the Prophecies of Richard Brothers, and his pretended Mission to Recal the Jews.
By George Horne, D. D. 8vo. 1s. Boosey. 1795.

Occasional Remarks: addressed to Nathaniel Brassey Halhed, M. P.
in Answer to his late Pamphlet, entitled a Calculation on the
Commencement of the Millennium, &c. By George Horne, D. D.
8vo. 1s. Boosey. 1795.

DR. Horne would make a better figure in this controversy, if he had not allowed himself to be very angry and pettish. We wonder however, that he should feel any temptation to be angry with Brothers, whom he declares in the first page to have appeared to him insane, when he visited him. Mr. Halhed, indeed, is a more formidable antagonist, and is so ingenious in his absurdities, that a man ought to write well who answers him: but then, happily, there is very little occasion to answer him at all. In the interpretation of the passage concerning the descent of the holy ghost like a dove, namely, that it was like the *motion* of a dove,—and of the brethren of Christ, that they were remoter relations,—Mr. Horne is certainly in the right so far, that the words will at least bear the sense he gives them.

The

The Speech of Nathaniel Brassey Halked, Esq. delivered in the House of Commons, on Tuesday, March 31, 1795, respecting the Confinement of Mr. Brothers, the Prophet. 8vo. 6d. Crosby. 1795.

The Second Speech of Nathaniel Brassey Halked, Esq. delivered in the House of Commons, on Tuesday, April 21, 1795, respecting the Detention of Mr. Brothers, the Prophet. 8vo. 4d. Crosby. 1795.

A Calculation on the Commencement of the Millennium, with Observations on the Pamphlets entitled, "Sound Argument, dictated by Common Sense, and" the "Age of Credulity." Together with a Speech, delivered in the House of Commons, March 31, 1795, respecting the Confinement of Brothers the Prophet, by Nathaniel Brassey Halked, M. P. To which is added, an Original Letter written by Brothers, in 1790, to P. Stephens, Esq. and also a Paper, pointing out those Parts of Brother's Prophecies that have been already fulfilled. 8vo. 1s. Crosby. 1795.

An Answer to Dr. Horne's Second Pamphlet, intituled, "Occasional Remarks." With Observations on an Essay, inserted in the Thirty-Third Number of the "Register of the Times," written by the Author of "the Age of Credulity." Together with a Letter, addressed to the Directors of the East India Company; and to each of the Corporations of Leicester and Lymington. By Nathaniel Brassey Halked, M. P. To which is added, his Essay, delivered at the Door of the House of Commons, on the 21st of April; and his Remarks on the Departure of the Israelites. 8vo. 8d. Crosby. 1795.

Two Letters to the Right Honourable Lord Loughborough, Lord High Chancellor of England, on the present Confinement of Richard Brothers, in a Private Mad-House. By Nathaniel Brassey Halked, M. P. 8vo. 2d. Crosby. 1795.

The Whole of the Testimonies to the Authenticity of the Prophecies and Mission of Richard Brothers, as Prince and Prophet of the Hebrews. Delivered at various Times, and on various Occasions, by Nathaniel Brassey Halked, Esq. Member of Parliament for Lymington. 8vo. 1s. 6d. Crosby. 1795.

The part which Mr. Halked has taken in defending the now almost forgotten prophecies of Richard Brothers, is well known to all our readers: and it must be considered as a strange and humiliating phenomenon of the human understanding, that so much acuteness, and wit, and powers of reasoning, and elegance of style, as Mr. Halked evidently possesses, should be employed in explaining the dreams of a poor maniac. His sincerity at least cannot be doubted: for, as he says in the preface to the collection of his pieces, he has given proofs of it which must have cost him not a little.

"As far as I can judge, my allotted task is now over.—I have exerted

exerted all the talents which it has pleased God to bestow on me in the most disinterested endeavours to warn my countrymen and fellow-creatures of their approaching misfortunes. I have in every respect made my actions conform to my belief, and expressed myself to my friends in private precisely to the same purport as before the public at large.—I have striven with all my heart, and with all my soul, and with all my strength, to impress both the one and the other with sentiments similar to my own, at the risk of sacrificing long-riveted affection; of renouncing long-solicited interest; of forfeiting long-established pretensions to literary character, nay, to common sense; of incurring obloquy, odium, and contempt among all those, whose opinion and whose esteem I most wished to preserve. But I have done it with the internal satisfaction of a conscientious performance of my duty,—I have done it with an unremitting desire of rendering glory to God on high, and good will towards men—and I hope at once and tremble for the issue.' p. xv.

Mr. Haled seems to think it very hard, that not *one* of his fellow representatives should be found to second his motion for inquiring into the sentence of lunacy pronounced against his favourite prophet, particularly as so many of them, whose names he enumerates, were personally obliged to him for his intercession, when it was intended to destroy London:—and he repels the charge of lunacy, by the following plain argument—I believe all that Brothers believes: consequently, he cannot be mad, unless I am mad likewise. The first of these speeches was delivered, March 31, 1795, accompanying his motion for laying the book of Mr. Brothers, enriched, with his own annotations, upon the table of the house: the second, April 21st, with a view to get the verdict of lunacy revised. The letter to lord Loughborough is to the same purpose. On the subject of the destruction of all London, Mr. Haled asks his lordship the following plain question, as he calls it, which we think that nobleman may well be excused for being a little shy of answering—' Is your lordship's mind fully made up to this possible event?'—This is rather what the old divines used to call a searching question. The answer to Dr. Horne is not very civil. It turns chiefly on the brothers of Jesus. The calculation of the millennium is very exact; for it seems it is to begin on the 19th of November next, at sun-rise in the latitude of Jerusalem. All these pamphlets are written with an earnestness which would become a better cause: and (strange to say!) the author will not allow that Mr. Brothers has failed in any one of his prophecies.

A Corroborating Proof from the Holy Scriptures, of the Truth of the Chronology of the World, as given by Revelation to Richard Brothers, in the First Book of Revealed Prophecies, and as such published by him. To which are added Three Calculations of the different Generations and Epochs: viz. from the Creation to

1795. *From thence retrospectively to the Creation, and the Age of the World before Christ. In the Year of Christ 1795.* 8vo. 1d. Riebau. 1795.

Extracts of Two Letters printed in the Year 1672, at Paris. 8vo. 1d. 1795.

Extracts from the Prophecy given to C. Love, who was put to Death in London, in 1651. 8vo. 1d. Riebau. 1795.

A short Account of the Lord's gracious Dealings to Mrs. Mary Moore, and of her Visions, with her Testimony of Richard Brothers. 8vo. 1d. 1795.

A Word of Faith, and a Hint to the Impatient. 8vo. 1d. 1795.

A Letter of Richard Brothers, (Prince of the Hebrews) to Philip Stephens, Esq. with the Answer. A copious Index to both Parts of Mr. Brothers's Prophecies. And also a Table of Texts of Scripture quoted. With an Account of the Prophecies fulfilled. 8vo. 6d. Riebau. 1795.

A Testimony of Richard Brothers, in an Epistolary Address to the People of England; on the impending Judgments of God; with Original Letters lately sent to the Queen, Duke of Gloucester, Earl Fitzwilliam, Mr. Pitt, &c. &c. By G. Coggan, Merchant of Hull. 8vo. 1s. Riebau. 1795.

Another Witness! or further Testimony in Favor of Richard Brothers: with a few Modest Hints to Modern Pharisees, and Reverend Unbelievers. Also some of the Scriptural Marks of the Present Times, or Prophetical Latter Day. By S. Whitchurch. 8vo. 6d. Riebau and Wright. 1795.

Recent and Remarkable Predictions! of many Great and Astonishing Events, that are to happen before and at the Close of the Present Century, relative to the Revolution of France, the Fall of Popery and Mahometism, the approaching General Conversion to Christianity, and the Glorious Effects that will arise to the Whole World, from the present most eventful and important Period. 12mo. 6d. Chapman. 1795.

A Letter to the Publisher of Brothers's Prophecies, by Mrs. S. Green: in which she bears Testimony to the Sanity of Mr. Brothers, and relates several Visions, which she has had in Confirmation of his Mission. 8vo. 1d. Riebau. 1795.

An Additional Testimony given to vindicate the Truth of the Prophecies of Richard Brothers. To which is added, a Warning to the Inhabitants of Great Britain, to forsake their Evil Doings, before the full Appearance of the approaching Day of the Lord, which will burn the Wicked of the Earth as an Oven. Dictated by the Spirit of God. And wrote by Thomas Taylor. 8vo. 6d. Riebau. 1795.

A Testimony

A Testimony to the Prophetical Mission of Richard Brothers, by George Turner, of Leeds. 8vo. 2d. Riebau. 1795.

An Impartial Account of the Prophets, in the Beginning of this Century, &c. In a Letter to a Friend. 8vo. 6d. Wright. 1795.

Prophecies fulfilling: or, the Dawn of the Perfect Day; with increasing Light breaking forth into all Directions. Addressed to all scoffing Sectarians and others, who, in the Plenitude of their Folly, despise and reject Richard Brothers, as the Jews also despised and rejected Jesus Christ, &c. By J. Crease. 8vo. 6d. Riebau. 1795.

Truth or not Truth; or a Discourse on Prophets: with a Testimony of One, &c. By a Well-wisher towards the Souls of All. 8vo. 6d. Riebau. 1795.

An Additional Testimony in Favour of Richard Brothers, with an Address to the People of the World, both Jews and Gentiles, relative to the New Canaan. To which is added, an Exhortation to the different Nations. By William Wetherell. 8vo. 6d. Riebau. 1795.

We think we hear our readers cry out, Enough! enough! on only perusing the titles of these numerous pamphlets, on a subject which is now grown as stale as it ever was disgraceful to the boasted good sense of the nation. We hope the publications have long before this time answered the end of the authors, which in most cases seems to have been the raising a small contribution on the credulity of the public; and therefore we should now advise the having them all bound up together with the following motto—‘Rest, perturbed spirit, rest!’ *The Impartial Account* is an account of the French prophets, as they were called, who made a good deal of noise 70 or 80 years ago, till they lost all their credit by attempting to raise a man from the dead. It has been thought proper to furbish it up for the present occasion, as well as numbers of old musty saws and predictions and dreams and visions. That the complexion of the present times should dispose people to uncommon solicitude, we can well believe; but it is rather mortifying to reflect, in how many modes it will work, and in how many lights they will view events before they will see them in the plain light of common sense.

A Word of Admonition to the Right Hon. William Pitt, in an Epistle to that Gentleman, occasioned by the Prophecies of Brothers, Fellows, &c. and the notable Expositions of the Scripture Prophecies by Brassey Halked, M. P. 8vo. 1s. Cullen. 1795.

The author of this pamphlet sees in Mr. Brothers a new Mahomet, and loudly calls upon Mr. Pitt for strong measures to C. R. N. A. (Vol. XV.) October, 1795. Q counter-

counteract this deep and dangerous plot; or,—if he is not equal to the task,—to resign, and let Mr. Fox do it for him. We should not perhaps differ from his opinion with regard to the dangerous nature of enthusiasm; but we think its tendency much better counteracted by the lenient measures of a government such as ours, than if every poor enthusiast, as we fear would be the case if this author was at the helm, were exalted into a martyr.

The Prophecies of Brothers confuted, from Divine Authority. By Mrs. Williams, of New Store-street, Bedford-square. 8vo. 2s. 6d. Hookham and Carpenter. 1795.

‘ When Greek met Greek, then was the strife of war;’ and when the Sibyl of Store-street draws her, pen against the prophet of Paddington, what illuminations may we not expect from the collision of two such luminous bodies! Mrs. Williams however is content in this treatise (which is dedicated to the queen, in order, as she says, to do away any uneasiness the prophecies of Mr. Brothers may have given the royal family) to veil her supernatural knowledge, and to combat only with the arms of loyalty and religion,—for she is exceedingly loyal and exceedingly pious. One prophetic assurance indeed she is pleased to give, namely, that the royal house of Hanover will last to the end of time;—to which assertion we bow with silent reverence: for be it known to all our readers, that, though we may give an account of, we never take upon us to *review*, prophets or prophetesses.

A Crumb of Comfort for the People; or a Pill for the Prophets, made palatable by Scrapings from Ovid, Shakespeare, and Hudibras, a Tract, interspersed with Remarks, Critical and Explanatory, of the Tragi-Comedy of the Braffy Head. 8vo. 1s. Mason. 1795.

A Vindication of the Prophecies of Mr. Brothers, and the Scripture Expositions of Mr. Halked. By Henry Spencer. 8v. 1s. Cullen. 1795.

A Letter to Nathaniel Braffey Halked, Esq. M. P. from an Old Woman. 8vo. 6d. Nicol. 1795.

These three pamphlets have attacked Messrs Brothers and Halked with the artillery of wit and humour, of which if their stock is not great, it is at least as much as the occasion required. The letter by an old woman, we understand, was really written by one of the sex at least. The smartest hit in it is where she tells Mr. Halked, speaking of his mixt pedigree, Jewish and Christian—

‘ I am sure some strange cross, as the sportsmen call it, must have intervened; for if you had had enough of the Christian, you would not, as you confess you have, have sold your soul; and

If the Jewish blood had prevailed, you would certainly have made sure of the price before you struck the bargain.' P. 24.

An Enquiry into the Pretensions of Richard Brothers, in Answer to N. B. Halked. By a Freethinker. 8vo. 1s. Stalker. 1795.

It cannot be wondered at that the folly and enthusiasm of those who are led away by false prophets should give cause of triumph to those who disbelieve all prophecy. But though this author cannot be accused of being a false prophet, he is rather an *unfair* writer, since he has given us only sixteen pages of his own, and thirty from Mr. Hume, and that without announcing it in the title-page.

Strictures on the Prophecies of Richard Brothers; and the Publications and Parliamentary Conduct of Nathaniel Brassey Halked, Esq. in their Defence. By a Country Curate. 8vo. 1s. Bliss. 1795.

A serious refutation of Brothers and Halked from a very narrow-minded theologian and a very dull critic.

The Lying Prophet examined, and his False Predictions discovered; being a Dissection of the Prophecies of Richard Brothers. By William Huntington, S. S. Minister of the Gospel, &c. 8vo. 1s. 6d. Terry. 1795.

Of those who write in defence of, and those who write in serious opposition to, Mr. Brothers, we have only to say—

‘ Qui Bavium non odit, amet tua carmina, Mævi.’

Of the qualifications of this writer to step into the field of controversy, he shall himself give us the necessary information; from his dedication to Mr. Halked—

‘ I am no gentleman, sir, nor scholar; I never had learning enough to qualify me to read one chapter in the Bible with propriety. In my younger days I was severely exercised with much internal distress, through a consciousness of sin, the perpetual fears of death, and the dreadful apprehensions of divine judgment to come; which occasioned me at times to put up many bitter sighs and mournful petitions to a God which, at that time, I had no knowledge of; and which petitions at last, through the merits of my Redeemer, prevailed, and a happy deliverance ensued; and with that deliverance a little supernatural light, which shone upon the Scriptures of truth: and this light hath remained with me, more or less, to this day.’ P. viii.

As we take the most curious parts of this pamphlet to be at the beginning and the end, we shall, with our reader's leave, skip from hence to the postscript, in which he informs us that it has been disputed, which is the greater enthusiast,—Brothers, for calling himself

self the nephew of God,—or he, Mr. Huntington, for having made Christ his *executor*, which it seems he has formally done. It is a curious question truly; and we presume not to decide it.

Cursory and Introductory Thoughts on Richard Brothers' Prophecies, supported by Nathaniel Brassey Halhed, Esq. M. P. shewing that these Prophecies are striking Instances of Coincidences with those Accounts of Modern Jesuitic Plots, Conspiracies, and Schemes, which have been detected to have a Tendency towards overthrowing the Christian Religion, Civil Government, and Order of Human Society. By Christopher Frederick Triebner, Minister of the Gospel to a German Lutheran Congregation in Great East-Cheap, Cannon-street. 8vo. No Publisher's name. 1795.

For German Lutheran theology, few of our readers, we imagine, will have much relish. The author is as deep in mystery as Mr. Brothers himself, rendered more obscure by a stiffness in his style, which shews the foreigner. He is full of alarms at plots—atheistical, papistical, and Jacobinical, which he sees in every step and movement of the powers of Europe; and has infallible plans to propose against them, if he can but get a few of the Christian potentates to listen to him; but we believe he must first take his theories out of the strange language they are in. He speaks, for instance, of the state carriage with the ark of God, of which he says the word of God should be the leading horse, private judgment the next, and liberty of conscience the shaft horse. This gentleman seems rather displeased with us for having on a former occasion called him a Christian and a good man. A Christian he says he is; but as to being a good man, he utterly denies the charge, for there is none good, he says, but one.

Letters to Nathaniel Brassey Halhed, M. P. in Answer to his Testimony of the Authenticity of the Prophecies of Richard Brothers, and his pretended Mission to recall the Jews. By David Levi. 8vo. 1s. Johnson. 1795.

It seems a little hard that Mr. Brothers should have no honour among the Jews, whom he is so ready and desirous to take under his protection: but so it is: Mr. David Levi not only overthrows all his interpretations of the four beasts in Daniel, but rejects his mission entirely, and even intimates that Mr. Brothers is deficient in a very essential rite, without which he can never be acknowledged as one of their people; and the Jews, he says, will remain in bondage for ever, rather than consent to be led home by an uncircumcised Philistine.

The Jew's Appeal, on the Divine Mission of Richard-Brothers, and N. B. Hethed, Esq; to restore Israel, and rebuild Jerusalem: with a Dissertation on the Fitness, Utility, and Beauty of applying Ancient Predictions and Allegories to Modern Events: and a Singular Prophecy relative to the Present and Ensuing Century.
By Moses Gomez Pereira. 8vo. 1s. 6d. Bell. 1795.

Another attack upon Mr. Brothers from a *soi-disant* Jew: but a little twitch will make the false beard fall off, and discover, not a son of Abraham, but some scoffing son of humour, who makes sport of the poor prophet under the veil of pretended respect. He proposes, for the satisfaction of others (for as to himself, he says he is fully converted), that Brothers should perform publicly

'A positive and undeniable *miracle*, in the noon-day, before thousands of witnesses invited for the purpose, and in the most fair and open situation. They conceive no necessity of a miracle that will impair or destroy, as the munificent Creator cannot be pleased with the misery or destruction of any of his works, but of a salutary nature, such as encreasing the quantity of our bread, and other articles of life.'

'The place very proper for the occasion, would be the river Thames, between Westminster and London bridges. The prophet might walk on the water, and there exhibit his miracles in the sight of the people; such, for instance, as removing St. Paul's Church to the river at a word, and replacing it again unhurt; covering the whole surface of the water, made solid at his command, with waving fields of corn; the ears to be replenished as frequently as plucked off, until the whole nation be satisfied with bread. A few such proofs as these, and they are as easy as any miracles can be, would satisfy the most incredulous of our people, and we would all, heart and hand, join in the re-establishment of Jerusalem.' P. 33.

P O L I T I C A L.

The History of Poland, from its Origin as a Nation to the Commencement of the Year 1795. To which is prefixed an Accurate Account of the Geography and Government of that Country, and the Customs and Manners of its Inhabitants. 8vo. 7s. 6d. Boards. Vernor and Hood. 1795.

This work is a compilation, extracted almost verbatim from Guthrie's Grammar, Coxe's Travels, and other modern productions. As this is the case, we shall not obtrude upon the reader any extract; but it may be proper to observe, that though the volume before us is a mere compilation, it is by no means destitute of utility; and may serve to gratify the curiosity of the public at this particular period.

A Lesson for Kings; or, the Art of Losing a Kingdom: exemplified in the Care and Conduct of Rehoboam, King of Israel. A Sermon.
8vo. 1s. Jordan. 1795.

As we wish to discriminate between coarse, indecent ribaldry, and good sense, we can recommend only the preface to this pamphlet. Mock sermons are not suited to our taste.

A Chronological Account and Brief History of the Events of the French Revolution, from the Taking of the Bastile, in 1789, to the Conquest of Holland, in 1795, including a Period of nearly Six Years. By J. Talma, a Native of Paris. 8vo. 5s. Sael. 1795.

A compilation like this would be very useful, could it be depended upon as authentic and correct; but these are indispensable requisites, in chronological digests, where there are no beauties of style to captivate, nor moral or political disquisitions to interest the mind. We are sorry that we cannot give this praise to the publication before us. It is not only incorrect as to dates; but it is deficient in authenticity as to facts. What is said of the trial of madame Elizabeth, is copied from the English newspapers, and is entirely unfounded, as may be seen by the New Annual Register for 1794, which we have now before us. The city of Lyons, we believe, never declared for Louis XVII. as is stated here. General Westerman is said to have been executed on the 5th of January, whereas he suffered with Danton, in April 1794. La Tude, who was so long imprisoned in the Bastille, is stated to have been guillotined, whereas we have reason to believe that he is still alive, and never was imprisoned. He is also decorated with the title of *baron*, to which he never appears to have had any right. It would be endless to specify the mistakes which may be discovered in this little volume, which might however be made very useful and acceptable to the public, if the author would carefully revise and compare it with authentic documents, and be cautious to admit nothing but upon the best foundation.

We cannot discover what connection a number of facts that have occurred in England, and relate only to this country, such as the fire in Ratcliffe Highway, can have with the history of France.

An Appeal to Manufacturers, on the present State of Trade, &c.
8vo. Birmingham. 1795.

A melancholy detail of the miserable state of the poor in manufacturing towns, which will no doubt be read with due contempt by every advocate for the present war.

An Address to the Public, on the Propriety of establishing Schools for Spinning, or other Work, and appointing Teachers in each Parish, with a View to the better Relief and Employment of the Poor; consisting

consisting principally of Extracts from a Pamphlet, published some time since, by the Rev. Mr. Bouyer. To which are added the First Proceedings of the Committee of Industry, appointed by a General Meeting of several Parishes within the Hundreds of Ongar and Harlow, and the Half Hundred of Waltham, in the County of Essex. 8vo. 6d. Faulder. 1795.

Whatever is calculated to promote knowledge and industry among the poor, is entitled to respect: and we recommend this pamphlet to the attention of the guardians of the poor in general. The Essex committee of industry have exhibited a very laudable example. While it seems to be part of our system that a very numerous class of the people shall ever be in a state of poverty, it is some consolation that the misery is lessened by the benevolence of individuals.

One Cause of the Present Scarcity of Corn, pointed out, and earnestly recommended to the Serious Consideration of the People, as being, at the same time, a constant Source of Wretchedness to many Individuals. By a Physician. 8vo. 1s. Miller. 1795.

The one cause here pointed out is the restriction which too many landlords and stewards impose upon their tenants, prohibiting them from cultivating their farms in their own way, so as to render them the most productive possible, and tying them down to such management as they themselves shall appoint. The cruelty of this practice, and that of the monopoly of farms, are demonstrated in an intelligent manner, and each illustrated by a case which came within the author's particular knowledge.

A Constitutional Catechism, adapted to all Ranks and Capacities, illustrated with copious Notes: principally extracted from the Commentaries of the late Judge Blackstone. To which is prefixed, an Epistolary Dedication to the Right Honourable Thomas Erskine, M. P. By John Rose. 8vo. 1s. Evans, Long-Lane. 1795.

The principles of the British constitution, as laid down by Blackstone, are here reduced into the form of a catechism. The author appears to have been actuated by honest motives, and has executed his task so far with impartiality, as to admit that abuses have crept into the administration of government. This mode ought invariably to be adopted by writers who wish to repel the wildness of republican theories: for the most masterly and engaging panegyrics on the blessings of a constitution must be read with indifference, if not with contempt, by a people that are suffering by its abuses.—This tract may be very useful to those who have not leisure or opportunity to peruse the work from which it is professedly taken, or the more voluminous treatises of our constitutional writers.

The Prompter: Political and Moral. In Essays, Characters, and Anecdotes. 12mo. 6d. Parsons. 1795.

This collection consists of detached scraps and sentences put together without order or connexion, on various political topics. We should have been surprised to find a lottery-puff among them, if we had not recollect ed that this perhaps is the main object, and all the rest but 'leather and prunella.'

The Monitor; or a Friendly Address to the People of Great-Britain, on the most Effectual Means of Deliverance from our National Calamities; particularly the present War, and of obtaining a lasting and honourable Peace. By Theophilus Senex, Esq. 8vo. 1s. Johnson. 1795.

This writer, after a melancholy and yet not overcharged list of the existing calamities of this country, enters into an inquiry into the causes of them. Leaving it to politicians to determine whether the war be just and necessary on our part, he concludes that the Almighty does not let loose the miseries of war upon any nation, but for the provocation of their sins. Accordingly he enumerates the prevailing sins of the day,—and as a cure for them, and as the most effectual means of deliverance from the present war, recommends us to return to the religion of our forefathers, and cultivate the genuine spirit of Christianity, instead of that false philosophy which infidels have substituted for it. He allows, indeed, that philosophy, in France, has done much towards the demolition of their old system of ecclesiastical and civil tyranny; but, he adds, it has done *worse than nothing* towards reforming the morals of the people.—Our readers will perceive from this outline, that his object is to recommend personal and family reformation as the only remedy for the evils we suffer. Such a recommendation is entitled to respect: but something even of *worldly wisdom* in our rulers might, in the mean time, accelerate the blessings of peace at least.

The Blessings of Billy's Budget, the Heaven-born Tinker: a Sermonical Address to the Right Hon. John Bull. By a Loyal Layman. 8vo. 6d. No Bookseller's name. 1795.

Satirical remarks on the articles of the last year's budget.—For some of the best hits, the author stands indebted to the jest books. What is original is vulgar, and the malice is more obvious than the wit.

D R A M A T I C.

The Adopted Child, a Musical Drama, in Two Acts. As it is performed at the Theatre Royal, Drury Lane. By Samuel Birch. 8vo. 1s. Dilly. 1795.

If this child has been adopted by the public, it has not been for any thing peculiarly interesting in its carriage or physiognomy. Yet the face is *mieux que mal*; and upon the whole, the public has caressed many a worse-looking brat. The *adopted child* is an orphan, the rightful heir of a large estate, of which another is in possession. He is brought up under the care of an old fisherman who has received him from his shipwrecked father,—and, till the opening of the play, is ignorant of his claim to a better situation. The contrivances set on foot by the party in possession of the *chateau*, to keep the heir from his inheritance, and prevent him from appearing against them, form the business of the piece. The following is by much the prettiest of the songs—

At evening, when my work is done,
And the breeze at setting sun
Scarcely breathes upon the tide,
Then alone I love to glide—
Unheard, unseen, my silent oar
Steals along the shaded shore :

All is dark—and all is mute—
Save the moon, and lover's lute;
Tang, Ting, Tang, it seems to say,
Lovers dread return of day.

Toward the abbey wall I steer,
There the choral hymn I hear :
While the organ's lengthen'd note
Seems in distant woods to float:
Returning then, my silent oar
Steals along the shaded shore :

All is dark—and all is mute—
Save the moon, and lover's lute;
Tang, Ting, Tang, it seems to say,
Lovers dread return of day. P. 13.

Philoctetes in Lemnos. A Drama, in Three Acts. To which is prefixed a Green-Room Scene, exhibiting a Sketch of the Present Theatrical Taste. Inscribed, with due deference, to the Managers of Covent Garden and Drury Lane Theatres, by their Humble Servant Oxoniensis. 8vo. 2s. Bingley. 1795.

The green-room scene, prefixed to this drama, is a pleasant satire upon the present theatrical taste for pantomime, and for the introduction

introduction of real bulls, horses, and other animals, upon the stage. But of the drama we are not enabled to speak in very high terms. We do not admire the taste of the managers in what they *admit*; but we are very seldom disposed to differ from them in what they *reject*. The author, however, acted right in printing his play: and if the public call for a representation of it, the managers must unquestionably submit,—and the case will be quite new.

New Hay at the Old Market; an Occasional Drama, in One Act.
Written by George Colman, (the Younger,) on opening the Hay-Market Theatre. On the 9th of June, 1795. 8vo. 1s. Caudell and Davies. 1795.

The dialogue of this little piece is sprightly, with many touches of the times, and fair hits at the Brobdinagian size of the other house, and their pantomime exhibitions. This is politic. When the frog in the fable endeavoured to emulate the ox by swelling herself to the same size, she shewed a total want of sense:—she should have laughed at the huge quadruped as an unwieldy over-grown creature, and praised her own lightness and agility. The character of Apewell, Mr. Coleman tells us, is meant as a vehicle for Mr. Caulfield's imitations, which are given as *portraits*, and not as *caricatures*. In the way of hyperbole, the proposal of a telegraph at Drury-lane is a good idea—

When, on matters of state,
Stage heroes debate,
Intelligence so slowly is got,
'T were better they began
On the new-invented plan,
And with telegraphs transmitted you the plot.
Let your Shakespeares, &c.

But our house here's so small
That there's no need to bawl,
And the summer will rapidly pass;
So we hope you'll think fit
To hear the actors a bit,
'Till the elephants and bulls come from grass.
Then let Shakespeare and Johnson go hang, go hang!
Let your Otways and Drydens go drown!
Give 'em but elephants and white bulls enough,
And they'll take in all the town—

Brave boys! p. 31.

Fenelon, or the Nuns of Cambray. A Serious Drama, in Three Acts.
Altered from the French. By Robert Merry, A. M. 8vo. 1s.
6d. Parsons. 1795.

If this drama is, as it is said to be, founded on fact, we hope, for

for the honour of human nature, that the superstructure is much larger than the foundation. A gentle female delivered by her father (for having married without his consent) into the hands of a cruel abbess, and by her command chained in a dungeon and kept upon bread and water for seventeen years, is a cruelty, we trust, too horrid for the darkest superstition to have suggested. Amelia, the offspring of this unfortunate connection, is supposed to be brought up in the convent, and to be on the point of taking the veil, when the discovery of her mother's sufferings causes her to retract her resolution ; and she is near falling a sacrifice to the anger of the abbess. At this conjuncture, Fenelon, their new archbishop, arrives, and along with him Delmance, the husband and father of the two prisoners, who are immediately released ; and a happy union takes place between the constant pair.—Though the story, to do it justice, requires powers above those which are displayed by this author, it is told in a simple and affecting manner, and would do more credit to our stage than many of the pieces which are there represented.

Zorinski: A Play in Three Acts. As Performed at the Theatre Royal, Hay-market. By Thomas Morton. 8vo. 2s. Longman. 1795.

It is difficult to say why the scene of this play is laid in Poland, as it has neither any reference to the recent transactions in that country, nor any aim at representing its customs and manners. The plot is a conspiracy formed by some discontented lords against the sovereign, Casimir : but their chief, Zorinski, when the king is in his power, like Dorax in *Don Sebastian*, struck with remorse, falls at his feet and abjures his purpose. The other figures on the canvas are Zarno, a fond faithful slave, whose attachment (which forms however the most interesting part of the piece) is carried to a degree of servility,—an amorous old Jew,—an Irish servant, and other heterogeneous characters : and the diction is a mixture of the inflated serious, and the low comic.—Such are the pieces presented to the patient public.

R E L I G I O U S.

The Voice of Truth against the Corruptions in Church and State.
8vo. 1s. 6d. Ridgway. 1794.

In this pamphlet, which is professedly written in vindication of the French Revolution, there are many good observations, much misrepresentation, some strong writing, and a little of whim.—The extract from *Gil Blas*, on emancipating the Negroes, has certainly much humour, but, in the hands of a master, would have been better applied.

Equality considered and recommended, in a Sermon preached at St. George's, Hanover-square, April the 6th, 1794. By James Scott, D. D. late Fellow of Trinity College, Cambridge. 4to. 1s. Debrett,

A frothy rhapsody against the thing here professedly recommended. There is an old proverb—‘ Give a dog an ill name and hang him.’ The same may be said of equality. We would fain know if all men are not equal by nature—that is, equally the children of god? and whether it be not an incontrovertible inference, that, in addressing God as *our father*, all men profess themselves in his sight equally brethren?—If so, it is blasphemy to dispute the equality of mankind.—Our preacher will say he maintains it—

‘ I have just asserted that all men are by nature equal; by which I cannot be understood to mean that all men are born with the same sagacity of mind or vigour of constitution, nor that they are all born with equal rights; for, that would be a palpable absurdity, as they are born with no rights at all.’ p. 9.

If the last assertion be true, whence could any right be acquired? *Nemo dat quod non habet*, is an axiom in the schools, and, while reason exists, will remain one. Is it not the language of nature, and of God, that when life is given, a right to its continuance is con-nate? Has not he who is furnished by his maker with the organs of life, a right to exert them? Could the decree of any sovereign, or of all sovereigns united, confer the right upon Dr. Scott to breathe, to hear, to see, to taste, or feed, or to use his arms in his own defence?—If he means by men being born without rights, that no man is born with a right over another, this we readily concede, because the rights of every man are restricted by the rights of every other, and the only simple principle upon which social rights can be founded is, that, as all men are naturally equal, it is the universal rule of right, that every man should act toward another as he would have every other man act toward himself*.—As to equality of *conditions*, the case is different: these are assigned by our maker; and whilst acquiescence in his will is the rule of duty, it is at the same time the right of every man, by the exer-tion of his powers, to improve the circumstances of his condition, under the limitation before expressed. Nor is it less the duty of those who abound, under the same principle, so to apply what God, for the benefit of others, hath committed to them, as to pro-duce the greatest possible good. The fulsome and overstrained re-commendations of duty and implicit submission (which have for their real object the substitution of political craft in the room of

* It is with singular pleasure we observe that, in the new constitution now presented to the French, their rights are built on this Christian principle, simple

simple christianity), being of the most dangerous tendency, should be ever repressed with indignation.

Equality: a Sermon. To which is added, a Sermon, preached on Friday, February 28, 1794, the Day appointed for a General Fast. By the Rev. James Hurd, B. D. Professor of Poetry, in the University of Oxford. 8vo. 1s. 6d. Johnson. 1794.

It is greatly to be lamented that the many attempts which have been made to set the great body of the nation right on the subject of equality, should have all ultimately sprung from the wilful misrepresentation of the doctrine. Nor, if the misapprehensions in respect to it, asserted to have taken place, have really any existence, is there any cause to which they can be so rationally resolved as the proceedings of certain associations,—associations, which first gave out the watch-word to excite a general alarm, and then made a merit of repressing it by means of their wise publications. Let French politics have been what they may,—and we are far from being admirers of them,—your *John Bull*, *Tom Bull*, *Will Chips*, and other learned writers of the same principles, have done more by their wise confutations (so zealously circulated), to propagate the idea of levelling, than all the metaphysical definitions of conventions. In a word, they have unchained the lion,—to muzzle him again with a pack-thread.

The poetry of Mr. Hurd we admire,—and, whilst the contest for the chair continued, exerted ourselves with effect in his favour; but the sermons before us we cannot approve. Ability they certainly discover, and we believe them to be well intentioned. They discover however much puerile argumentation, and scarcely pertinent to the subject.

‘ But not in the hive alone, shall we see subordination and inequality approved of by the Creator. It is everywhere the prevailing system of his works. What are all the nations of the earth before him, but so many provinces of one immense empire, over which he reigns as the king of kings? Look to the heavens, and see if there be equality there. Is there not one glory of the sun, and another glory of the moon, and another glory of the stars? Among the stars themselves is there not great disparity, one star differing from another star in glory? Of the five which are so near to us, and which, by being the only ones that move, have attracted and engaged the human eye, and exercised the understanding from age to age, are not three inferior to the earth, and to each other, in magnitude, and two greatly superior? Is not the earth attended by a moon, while its three inferiors are without any, though one of them does not receive from the sun more than half the light and heat which is communicated to us? Of the two superior planets, is not the larger the least sumptuously attended? Are

Are his honours even in proportion to the honours of our earth? Though his bulk exceed that of this world, by more than a thousand times, yet is he accompanied but by four moons. The remaining planet, on the contrary, though little more than half equal to him in size, is surrounded by a greater family, and adorned with a ring of peculiar beauty, which none can behold, without admiration, and love of its Creator.

‘ Such is the inequality which prevails among the visible works of God; among the stars of heaven, as far as we, with our feeble eyes and limited understandings, are able to peruse and comprehend them. Could we penetrate into the invisible heaven, we are informed that we should there also meet with subordination. For in the great court above, where God sits upon his throne, thousands minister unto him; and ten thousand times ten thousand stand before him. There are angels and archangels, cherubim and seraphim, and a great army of inferior orders, for ever employed in his service. The whole universe is a system of gradation, dignity above dignity, from the meanest insect to man, and from man to his Maker. To introduce equality into heaven, was the wish, and the heinous sin, of those rebellious angels which were cast down into the abyss. The proud and discontented Lucifer, not pleased with the station which God had allotted him, drew away the third part of heaven after him, and took up arms against the Almighty. He vaunted and said, I will exalt my throne above the stars of God, I will ascend above the heights of the clouds, I will be like the Most High. It was this which kindled war even in heaven, and which compelled the Almighty to cast him and his angels down to hell, and to deliver them into chains of darkness, to be reserved unto judgment.’ p. 17.

Dishonest Shame the Primary Source of the Corruptions of the Christian Doctrine. A Sermon, preached at the Gravel-Pit Meeting, in Hackney. April 6, 1794. By Thomas Belsham. 8vo. 1s. Johnson. 1794.

Whilst one set of preachers defecrate revelation by making it an engine of priesthood and secular policy, another, hurrying into the opposite extreme, strip it of its essential attributes. To this class we conceive Mr. Belsham belongs. We trust we have an equal zeal for truth as himself; and upon this ground we cannot see, without pain, a man, for whose talents and character we have considerable respect, eager to deprive the Christian revelation of much of its natural evidence. With so studious a parade of accuracy, we have scarcely ever seen a more crude accusation, nor one less capable of support, than the following passage contains—

‘ That the introductory chapters to the histories of Matthew and Luke, which contain an account of the miraculous conception of Jesus, are spurious, and that the whole story is a fiction, has

has been sufficiently proved by Dr. Priestley, in his History of Early Opinions, vol. iv. book iii. by Mr. Pope, in his Letters to Mr. Nibett, and by Mr. Evanson, in his Distinction of the Evangelists, p. 32—57: To which I beg leave to add another argument, which to me seems decisive, though it has escaped the attention of those sagacious critics. It appears from Luke iii. 1, 23, that Jesus was entering upon the thirtieth year of his age, (*νῦν ὁ Ἰησος ὡρεὶ εἰλιν τριαντατρα αρχομένος*) in the fifteenth year of Tiberius Cæsar, and consequently that he was born fifteen years before the death of Augustus which happened Aug. 19, A. U. C. 767. Jesus therefore was born A. U. C. 752. But Herod was certainly dead in April, A. U. C. 751, and probably the year before, (vide Lardner's Works, v. 1, p. 423—428.) The account therefore in the introductory chapters to Matthew and Luke, which supposes Herod to have lived a considerable time after the birth of Jesus, must be untrue. The miserable shifts to which harmonizers have been reduced to reconcile these contradictions, are well known to persons conversant in these enquiries.

‘ That the introductions to Matthew and Luke were *early* forgeries, is evident from their being found in all our present manuscripts and versions. That the account of the miraculous conception of Jesus was a fabrication of the west, is plain from its early and general reception in the western churches, while it was disputed by the Jewish Christians, who could have had no antecedent prejudices against it, and rejected by the gnostics, though peculiarly favourable to their theological system. Priestley's History of Opinions, v. iv. p. 63.

‘ But though this story is found in all our present copies of Matthew and Luke, it was certainly wanting in some of the ancient ones. The introduction to Matthew was wanting in the copies used by the Jewish Christians, and that to the gospel of Luke in the copies of Marcion. It is true the orthodox charge the heretics with corrupting the text, but the heretics were not behind-hand in retorting the charge upon the orthodox-church. *Funis ergo ducendus est contentionis, pari hinc inde nisu fluctuante. Ego meum dico verum, Marcion suum. Ego Marcionis adfirmo adulteratum, Marcion meum.* Quis inter nos determinabit, &c. Such is the honest confession of Tertullian. *Adversus Marcion.* L. 4, c. 3.’ p. 17.

It was our purpose to have given this subject a full discussion; but understanding that such a one is intended to be submitted to the public, we for the present suspend our design.

A Charge given at the Visitation of the Archdeaconry of Salop in the Diocese of Hereford, in the Year 1794. By Joseph Plymley, M. A. Archdeacon. 4to 1s. Longman. 1794.

Though there be a quaintness in the style of this charge that we do not admire, the temper it discovers we cannot but commend.

‘ There

‘ There is a spirit of humanity in which that gospel enjoins us still to act, and of which our own liturgy continually reminds us—Acknowledging in its very beginning our own sins, that we have done those things we ought not, and left undone what we should have performed, and praying in the words of our divine master, for forgiveness on the express terms of exercising the same virtue in our own bosoms ; how much is presumption of opinion in our own favour discouraged, and bitterness of opinion against our enemies prohibited ? We pray in our Litany that “ God would have mercy upon all men ; ” and afterwards branch out this general petition in favour of “ our enemies, persecutors, and flanderers.” We pray in one of our occasional collects for “ grace, to love and bless our persecutors, according to the example of the proto-martyr ; ” and acknowledge in another, that all our doings without charity, “ the very bond of peace,” are useless. We pray continually on the days preceding the commemoration of our Lord’s death, that we may follow the example of his patience ; and, upon the day we commemorate it, “ That God would have mercy upon all jews, turks, infidels and heretics, and make them one fold under one shepherd.”

‘ If, then, it were not known how often human passions have fulfilled religious or patriotic zeal, and the fairest cause become mischievous in its progress and nugatory towards its end, from want of those requisitions in christianity, these criterions of our church being duly attended to ; it would be deemed impossible that the members of it should ever take part in the bitterness of wrath, or help on to greater warmth the passions of the ignorant and misinformed. If we must blow the trumpet in Zion, or sound an alarm in the holy mountain, let it be to rouse the judgments, not the feelings, of mankind ; and though we should entertain a reasonable degree of caution, whilst the judgments of the Almighty are more particularly alive in the earth ; yet the inference that religion draws, and that reason and obligation more especially impose on our body ; the inference, in short, with which we have to do, is, “ That the world from thence should learn righteousness.” p. 19.

The Wonderful Love of God to Men : or, Heaven opened in Earth.

8vo. 5s. Bound. Verner and Hood. 1794.

This book is altogether wonderful, as the following extract will shew.

‘ By the same all-sufficient divine efficacy influencing through and by the essence exin the Esoul, through and by the essence exin the Espirit, the essences exin the (simple) espirits, and exin the (simple) bodys, respectively single, and otherwise conjunctly combined into principles, (by him, adaptedly sufficient, or increasing, portion immediate from nature, or, by and from its father and mother)

which is not the portion within
himself.

within their respective spheres ; these espirits, on their attraction, rotation, and impulsion, with these bodies, on their attraction, only, coming towards contact, and receiving, conveying, and impulsing, each other, became, (and are) most wisely disposed into exquisite order, according to affinities ; and connected into larger, various combined, distinct, and fluid, particles : of these, respectively and proportionally connecting with the others, organized into tubular, and vesicular, fibres, fibrils, and membranes ; and otherwise, necessarily consistent retained ; formed fluid blood, flexible-flesh, firm tendonous-cartilages, and hard-bones ; united into one beautiful convenient spherical-like form ; round its heart (the chief seat of the perpetual activity of its espirit ; and like to the sun) : extending in members (like to its rays, to the extreme of its sphere or system) : and principally its head (as Heaven) ; above the same : as originally intimated with the attraction, rotation, and impulsion, of life or heat ; it now became enabled with the reception, circulation, and dispersion, of health or blood ; constituting within their sphere, their subservient instrumental body : all united in one person.' p. 97.

Seven Sermons preached on Particular Occasions. By Joseph Robertson, Minister of Sleights, near Whitby, Yorkshire. 12mo. 3s. Boards. Dilly. 1795.

The author tells us in an advertisement—

‘ The ensuing sermons were not composed with the slightest intention of submitting them to public inspection : nor are they now offered as models of elegant composition, or with the view of establishing a literary reputation ;—but with the humble hope, that they may serve a much better purpose.

‘ Some of my friends (perhaps too partial friends) who heard them delivered, and who appeared to be interested in the delivery, earnestly requested to have a few printed copies of them, to put into the hands of their domestics. This request, together with the favourable reception which two of the sermons, published separately, before obtained, induced the present publication.’ p. v.

The sermons are on the following subjects—

‘ Sermon I.—The suppression of vice and impiety, the duty of all persons ; especially those in authority.

‘ Proverbs iii. 7.—Fear the Lord, and depart from evil.

‘ II. Christian Love, the true test and characteristic of a disciple of the holy Jesus.

‘ 1 Peter iii. 8.—Love as brethren.

‘ III. On Preparation for Death.

‘ Acts ix. 36, 37.—Now there was at Joppa a certain disciple named Tabitha ;—this woman was full of good works and alms-eds which she did.

‘ And it came to pass in those days, that she was sick, and died.

C. R. N. ARR. (VOL. XV.) October, 1795. R. ‘ IV. A

‘ IV. A Caution to Youth ; shewing the miserable consequence of bad Company, and a life of sensual pleasure.

‘ Proverbs i. 10.—My son, if sinners entice thee, consent thou not.

‘ V. The duty of Thankfulness to God, for providential deliverances : addressed particularly to sea-faring people.

‘ Psalm cvii. 31, 32.—Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

‘ Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

‘ VI. Humanity and Beneficence recommended.

‘ Hebrews xiii. 16.—To do good, and to distribute, forget not.

‘ VII. On the natural duty of a personal service ; in defence of ourselves and our Country.

‘ Nehemiah iv. 14.—And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them : remember the Lord which is great, and terrible ; and fight for your brethren, your sons and your daughters, your wives and your houses.’ p. ix.

Though we cannot speak highly of the literary merit of these sermons, we can safely say, there are many sentiments, which will please every benevolent reader.

P O E T R Y.

Verse on Various Occasions. 8vo. 5s. Boards. Debrett. 1795.

These poems consist of the *Stage*, a kind of second part to Churchill’s *Rosciad*,—several sonnets, prologues, and epilogues,—and probationary odes, in which the author aims at imitating the style of different authors. The greater part of these have been published separately and are indeed of that kind of poetry, which, if it has served to amuse the vacancy of the passing day, or fill a corner in a barren newspaper, has already met with all the notice which by its merit it is entitled to claim. We think the best piece is the Ode to the New Year, in imitation of Peter Pindar, whose manner is thus hit off—

‘ Well, squire New Year, I hail thy dismal birth,
Whelp’d when bluff winter rules the gloomy earth,
Shap’d in a most forbidding form,
With snowy garb and breath of storm,
Art thou a thing to wake the poet’s lyre,
Who driv’st him pinch’d and shiv’ring to a fire ?
Glad to escape from thy fell stripe,
And potent paw’s tremendous gripe !

‘ Pray what dost thou intend
Before thy twelve-month life shall end ?—

Must

Must lightnings dart to shake our souls with fear,
Or angry thunders roll—to spoil small beer?
Shall plague extend her baleful hand,
Or famine seize the blasted land?

‘ What odd, but shocking strife,
Hast thou decreed for human life?
Must war set blowing all her fires,
Because one man a bit of dirt desires;
Or slaughter’d millions load the plain,
That nabobs may augment their gain?
And when about the mournful world
All sorts of horrors thou hast hurl’d,
For all these mighty pretty pranks
Thou wilt, perhaps, expect our thanks.’ P. 101.

Court Fees; or, the Mayor and the Cobler; a Tale. With other Poems.
Inscribed to Peter Pindar, Esq. By W. Lewis. 8vo. 1s.
Parsons. 1795.

Miserable trash.

Attica: or the Advantages and Disadvantages of a Popular Government. A Poem, adapted to the present Posture of Public Affairs.
8vo. 1s. Lowndes. 1795.

The author exposes the evils of democracy, exemplified in the republics of Greece,—declares that he does not wish for an absolute monarchy neither,—and concludes, as every loyal Briton should, with extolling our own happy constitution. As to the French, it is possible, he says, they may have their favourite form of government, democracy, given them as a curse. Some time ago, it is to be apprehended, we should not have been willing to grant it in any mode or under any pretence.—Mediocrity is the most favourable character we can give of the verse.

Ode to the Hero of Finsbury Square; congratulatory on his late Marriage, and illustrative of his Genius as his own Biographer: with Notes Referential. By Peregrine Pindar, Gent. 4to. 2s. 6d.
Herbert. 1795.

This Ode possesses a very small share of poetical merit, but perhaps quite enough for the subject.

M E D I C A L

A Treatise on Diseases in the Uxinary passages, &c. By Mr. Duffield. 8vo, 1s. Allen and West. 1794.

Those afflicted with disease cannot be too much on their guard against the unqualified promises of cure held out in publications of this nature.

NOVELS, &c.

Artless Tales: by Anna Maria Porter. 12mo. Vol. II. 3s. 6d; Bound. Hookham and Carpenter. 1795.

When we reviewed the first volume of these tales (Vol. IX. p. 94), we noticed them, less according to their intrinsic merit, than with a view to the age of their author, which being announced to be only thirteen, gave us an idea of an early dawn of genius, which, we conceived, might with assiduous cultivation reward the care bestowed upon it. We are sorry this care has *not* been bestowed. When, in the former publication, this young authoress sported her fancy in fairy land, her excursions, if not very improving, could at least do her no great harm: but the volume before us is filled with love adventures, and disgusts us with the most extravagant language of a passion which at present she ought scarcely to be acquainted with, even by name. We sincerely advise this young lady to lay her pen entirely aside for ten years, and to apply herself to the serious improvement of her mind, in useful knowledge and accomplishments; at the end of which time, if she has succeeded in her endeavour, we hope she will find something better to do than to write at all.

Waldeck Abbey. A Novel. In Two Vols. By the Author of the *Weird Sisters, Butler's Diary, &c.* 12mo. 6s. Lane. 1795.

It is to be wished that these fair novelists would attend a little more to the rendering of their works correct as well as harmless: and, that they would avoid corrupting the language, with a solicitude similar to that which they so laudably manifest for the morals of their readers. While they soar above all rules of common sense and common grammar, their ideas are involved in a confusion of words, resembling a wilderness of flowering weeds, which it would be impossible to separate or disentangle.

L. A. W.

A Plan for a General Commutation of Tithes, addressed to the Members of both Houses of Parliament. 8vo. 1s. Faulder. 1795.

The author of this short essay has the merit at least of intending to benefit the public. He is of opinion that tithes are an *invidious and impolitic provision for the clergy.* Every Christian, that properly values the dispensation of the evangelical ministry, will certainly admit that such a provision should at all times be secured to its ministers, as should enable them to attend to the duties of their charge in an honourable independence both of the state and of their parishioners. If the present system of tithes be productive of discontent and litigation amongst Christians,—if the clerical portion be so unequally divided, as to afford a pernicious redundancy to some, whilst

whilst it leaves to others scarcely a sufficient pittance to keep them above penury and distress,—it ought not to be imputed to any well-wishers or promoters of a reform in this institution, that they aim at mischief, or the destruction of the establishment, as is too commonly the case. Some satisfactory work upon the fundamental origin, nature, and practicability of tithing, seems much to be wanted, to open the eyes of the public upon this much misconceived and misrepresented subject.

M I S C E L L A N E O U S.

A concise Essay on Magnetism, with an Account of the Declination and Inclination of the Magnetic Needle, and an Attempt to ascertain the Cause of the Variation thereof. By John Lorimer, M. D. and F. R. C. P. E. 410. 5s. Faden. 1795.

Our knowledge of magnetism is confined to very few particulars. There is a substance in the earth called magnetical, possessing the power of attracting iron, and communicating to iron the same power of attracting other iron, to which this power has not been communicated. A bar of iron thus impregnated, and suspended on a pivot, does not everywhere keep an horizontal position, but is inclined to the horizon in different places with different angles. In the same place also, during the course of the day, it does not preserve the same direction; though the change is very small, and the place to which it is directed is somewhere near the northern pole. At times the bar is in a direction due north and south: the angle which it makes with the meridian at other times and places, is called its variation, and this variation sometimes is very considerable. It is an object of great importance to ascertain the theory of the inclination and variation of this bar: and various attempts have been made, but hitherto without success. Having obtained the true theory, we might ascertain the position of the bar at any given time and place; or the position of the bar being given, we might determine the longitude of the place. Before a just theory can be made, we must have a sufficient number of observations of the position of the bar in different times and places. But we have only insulated observations; and we may justly assert, that no one, from all that has as yet been written upon the subject, can ascertain the exact line of no variation for any time past or to come.

In this essay the general properties of the magnet are delivered,—the mode of explaining them by means of a terrella or little globe of magnet, with a needle moving over it, is shewn,—and reference is made to the author's observation-compacts, minutely described in the Philosophical Transactions, and delineated in this work. It seems strange that the inventor of any thing important should, when he had so fair an opportunity of detailing its merits, refer us to the Philosophical Transactions for the explanation of his plate,

as the description of it here would occupy but little room, and if the quantity of paper and print was an object, the magnetical history might have been dispensed with, to make room for a thing of more consequence. The Halleian lines are explained, and an attempt is made to explain the variation of the needle. From an experiment made on the magnet, it appears that by heat it loses some, and by cold regains what it had lost, of its attractive power. The heat of the sun, it is therefore presumed, will have some effect on the needle, to produce the little variation that is observed in any place in the course of a day: and by the heat in the summer, and cold in the winter, the magnetical poles are affected, and a consequent variation produced. Should this really be the case, the theory of the needle will be rendered more intricate than ever; for it does not appear that heat can be subjected to any laws. It is in vain that we look to the sun for any thing but general notions; for there are many causes in the earth, which produce essential variations from any laws resulting from the position of the rays of light, and duration of the sun above the horizon. One summer may be much hotter than another throughout the globe, and the variation therefore must be very different in these cases. But we have neither a good account of the heat of the weather in past years, nor a sufficient number of observations on the variation, to trace the connection between these subjects; and we recommend to the author to give us the facts for a certain number of years, on which he founders his hypothesis. At the same time we do not deny that heat and cold may have some effect in producing a degree of change in the situation of the needle.

To this concise essay are added a portrait of the author, and six plates, which might have been contracted within a much narrower compass. As the author chose to adorn his work with such splendid materials, he ought not, we think, to have confined himself to a concise essay, but, by the addition of a few pages, have given the reader every thing of importance, that can be said upon this subject.

The British Sportsman, or Nobleman, Gentleman, and Farmer's Dictionary, of Recreation and Amusement. Including a most improved System of Modern Farriery, and Anatomical Dissections of a Horse, &c. By William Augustus Osbaldeston, Esq. 4to. 1l. 1s. Chambalte and Whitrow. 1795.

This appears to be only a republication of the Sporting Dictionary, with some additions and alterations. The article *Shooting* is in a great measure modernised, and contains much useful practical instruction to young sportsmen. The article *Fishing* seems principally extracted from Mr. Best's Treatise on Angling, and is not so good as the article *Shooting*. Indeed there is not a good work upon angling extant; and our compiler is evidently less conversant in this than in some other of the sports described in this publication.

Besides

Besides the articles useful to mere sportsmen, this work contains a tolerable system of farriery, and directions for the management of cattle, hogs, and poultry,—and will be, on the whole, a very useful companion to those who have the good taste and sense to prefer the innocent and healthy pleasures of a rural life to the unmeaning bustle, the puerile parade, and the vicious amusements of the town.

Tutti gli Epigrammi di M. V. Marziale, &c.

A Complete Edition of Martial's Epigrams, faithfully translated into Italian. By G. Graglia of Turin. Illustrated with useful Notes. 2 Vols. 8vo. 1l. 1s. Boards. Leigh and Sotheby. 1793.

This edition of Martial is accompanied with a literal prose translation, and with very full explanatory notes, well calculated to illustrate an author, for the understanding of whom so much knowledge is required of the customs, manners, and historical incidents of his time. The translation cannot be much the object of criticism, or of interest to the English reader. That any one should chuse to translate the *whole* of Martial's epigrams, is, we think, surprising:—many are flat, and very many totally improper to be rendered into any vernacular language. If Martial's own word may be taken, some of his epigrams were good, some indifferent, and the greater part good for nothing—

Sunt bona, sunt quædam mediocria, sunt mala plura,
Quæ legis. Hic aliter non fit, Avite, liber.

A compendious Geographical and Historical Grammar: exhibiting a brief Survey of the Terraqueous Globe, &c. &c. Embellished with Maps. 12mo. 5s. Bound. Peacock. 1795.

We have always been at a loss to know why the term *Grammar* has been so generally applied to elementary treatises of geography.—The etymology of the word warrants no such application; and the arrangement and form of these treatises are totally different from those which are employed to instruct students in the languages. Guthrie adopted this whimsical appellation in imitation of Salmon,—a concession utterly unworthy of so superior a writer; but we see no reason why the solecism should be continued.

The work before us, except in the convenient pocket-form in which it is presented to the public, is not superior to the generality of publications on the same subject. It is indeed greatly inferior to Guthrie's, both in style and matter. Neither can we entirely approve of the new arrangement which the author has adopted, commencing with Asia and Africa, instead of the usual mode of commencing with Europe. We are naturally most interested in those countries which lie nearest our own, and the student is led on in a more gradual manner, from Europe, to which he is already in some degree familiarised, to the more remote parts. The reasons

which the author assigns for this deviation are not satisfactory, viz. that man was first planted in Asia, and that population and science originated from that quarter of the world.—These would be satisfactory reasons for pursuing such an order in a view of universal history, but have, in our opinion, very little to do with geography. There is also wanting a good index,—a deficiency which also attaches to Guthrie's, and most of the geographies extant, though certainly there are no publications whatever to which such an appendage is more essential.

An Easy Method to acquire the Italian Language, by the Help of the French and English. By John Soilleux. 8vo. 2s. 6d. Bound. Elmsley.

We do not see any thing in this Italian grammar, which should lead us to prefer it to those already in use. It is short; but the arrangement seems to us confused, and not very scientific. The English is bad; but that we pardon in a foreigner: and indeed we are sorry we cannot be so complaisant to his work, as he is to the works of others,—for he says, *all* the grammars which I have read, viz. Latin, French, Italian, and English, possess a *superior* degree of merit. So far indeed is true, that for a living language, any grammar almost will answer the end with a good master, and not any well without one.

C O R R E S P O N D E N C E.

IN reply to Mr. Weston, who has instanced in the very example excepted against by the Reviewer of his Elegy, the Reviewer observes, that the Æolic digamma, which preceded the first letter of *αναπτεῖς*, makes a proper dactyl of the syllable *αν* with the word *ιφι*: whereas no such circumstance will apply to the case of *ιφι* *εναπτι* *Θ*.

We have received a letter from Cambridge, concerning the Review of Wood's Algebra in our last Number. We can only say on this subject, that it is not our *wish* to hurt or offend any author, and we are sorry whenever our duty to the public obliges us to do it. As we wish to render impartial justice to every man, if the author or his friend will take the trouble of specifying in what instance he conceives himself aggrieved or misrepresented, we shall have no objection to devoting a page or two in our next Number to his defence.

